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THE JEWISH WOMAN

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and Lola Popper Taube

NAHIDA REMY'S

THE JEWISH WOMAN

AUTHORIZED TRANSLATION BY

LOUISE MANNHEIMER

WITH A PREFACE BY

PROF. DR. LAZARUS

THIRD EDITION, ENLARGED

NEW YORK

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PREFACE TO THE TRANSLATION.

THE same spirit of enthusiasm which animated the organizers of the National Council of Jewish Women is manifested in the writings of Nahida Remy. It is a spirit of renaissance which strives to reestablish the lofty, pure, and beautiful ideals of humanity as found in the oldest document of Monotheism—the Mosaic Law.

The scholarly researches, the cogent reasoning, the fervent pleading of the German authoress can not but arouse the attention and awaken a responsive zeal.

In my attempt to bring this work of intrinsic merit before the English reading public I have endeavored to convey the ideas of the writer rather than to give a literal translation.

Some chapters of this work deal largely with the various occupations of women, and there I met with a peculiar difficulty, originating in the fact that in contradistinction from other modern tongues the English language in some cases does not possess, in other cases does not admit the use of, feminine endings in the designation of female practitioners of the different professions. How cumbersome appears, *e.g.*, the term "*female* teacher," or "*lady* teacher," in comparison with the German designation "lehrerin,"

etc. This deficiency of the otherwise so rich and ample English language should be supplied by some creative and authoritative mind.

Dr. Isaac M. Wise was the first to call my attention to Nahida Remy's work; to him, to Dr. M. Mielziner, to Dr. David Philipson, and, above all, to my husband, I am indebted for many valuable suggestions, and for kind encouragement. The published works of these scholars, and Grace Aguilar's writings, I used for reference in emphasizing some historical and some ethical facts.

May the voice of the authoress be heard reechoing in the English version; may it thus, with the help of the Eternal, be instrumental in bringing still wider circles under the influence of all that is good and noble.

LOUISE MANNHEIMER.

Cincinnati, May, 1895.

PREFACE.

I COMPLY most willingly with the request of the publisher to say a few words, by way of introduction, in bringing this book before the public; not to praise it, for it will gain the favor of the reader by its own merit, but in order to dispel prejudice.

The book should be received alike by non-Jewish and by Jewish readers in that impartial spirit in which it was written, and which is one of its absolute merits.

Disquisitions about Jews are rarely written without prejudice; disquisitions written by women are seldom thorough. This book, though written by a Christian woman, is most thorough, and at the same time free from all prejudice.

A woman will undoubtedly penetrate deeper into the peculiar disposition, the sensibilities and tendencies of her own sex, and will more readily gain insight into the character of a people of another race, different religion, and of former times, if she regard them without prejudice, if she direct her thoughts candidly upon true cognition.

It can be clearly seen that the work originated in the desire to obtain a true picture of the idiosyncrasies of the nature, character, and history of the Jewish woman. This result the author obtained by observation of the present time, and the study of the past. How well she has succeeded, almost every chapter, aye, even the table

of contents, bears witness. The extensive historical studies do not impart to the work any marked effort, but are seen in the good result only.

Nahida Remy's keen observations are not so much the result of microscopic investigation as of a hearty devotion to the cause. The author does not analyze her subject by means of dry reflections; nor does she try to disclose, in a merely abstract manner, the specific inborn propensities of Jewish women and their historical development. She does not dissect, she rather delineates in abundant and well-chosen examples the historical reality and activity of the Jewish woman.

At one time she shows the highest efforts of the Jewess as prophetess, or as a mother; at another, she presents excellent characters, Biblical and Talmudical, a Copia Sullam, the daughters of Daniel Itzig. Again, she discloses the mainsprings of their efforts: the Hebrew language, religion and poetry, those deep sources, which, in the course of history, either flow freely or ebb away.

Some of the given details can not be considered perfectly reliable, and still less so their correct interpretation, for here the material could not always be gathered from trustworthy sources; but one finds rich compensation in the exquisite treatment of the subject.

Regarding the Biblical characters, Nahida Remy was not merely able to get her information from original sources, but even from the original text, a rare accomplishment indeed for a woman.

Those conversant with the Hebrew language will be pleased and astonished at the sovereign boldness of her interpretations of Hebrew phrases. It is as if her absorbing interest in the subject had imbued her with the

spirit of absolute freedom, which characterizes the Midrash in treating the Biblical text.

It was certainly difficult to guard a presentation of entirely historical facts against two opposite dangers: The one, a merely chronological enumeration of the historical personages, which would lack logical order and poetical attractiveness; the other, a grouping according to coherence and exclusively esthetical laws, where historical evolution of the actual facts would be missing, or at least be obscured. With wonderful tact, and wise consideration of antagonistic psychological conditions, and with a firm hand, the skiff of characterization is guided between the Scylla and Charybdis of accurate but unattractive forms.

It seems to me that the author fell somewhat in love with the culture studies about Jewish women, as often happens with persons who fix their attention earnestly, for a long period, on one subject. However, it is not a love that makes blind, but rather renders the perception clearer, in regard to the excellencies, as well as the shortcomings, of the beloved subject.

Her judgment of Jewish women is candid, and without bias, and if her growing admiration finds its climax in contemplation of their virtues in the olden times, her keen criticism is aroused by the observation of their failings in our own period.

If today a work is published about the Jews, it is a polemic either for or against them. The book under consideration is not of this nature. The Jewish question does not exist for the author; she does not litigate against them, nor in their behalf. She does, however, litigate; that is, she contends for all that ever ennobled Jewish women; she contends for her inherited endowments; for her gentleness, for her mod-

esty, for the statutes and laws, for all the lofty heirlooms of the true, faithful Jewess; but she likewise contends strongly and openly, and always justly, against her failings at the present time. She contends against her neglect of her sacred inheritance, against her eager pursuit of frivolities instead of living in accordance with the spirit of her wonderful history.

With the harvest of recent advantages of modern education and modern freedom, have ripened, simultaneously, moral disadvantages, which, though easily understood, are not pardonable. These disadvantages prevail more among women than among men. If, in this regard, a severe judgment is pronounced, it is but the severity of love and sympathy.

The author does not raise her own voice in reproach: it is the voice of history which is resounding, the voice of the deeply understood, clearly set forth, and perspicuously illustrated history of Jewish women.

Oh, that the modern Jewess would listen to the admonition of the voice! That she would take to heart the duty to preserve intact her noble inheritance! I hope that *this book will be largely read by Jewish women.* If they should gain by it nothing but the comprehension of the delight and elevation which a diligent reading in the Bible is sure to impart, and reverence for the sacred language, and the treasures enshrined therein, it would be sufficient to prove a rich blessing to them.

This book, drawn from the deep well of a race history covering three thousand years, will most assuredly prove, not only a mirror to proud consciousness of Jewish women, but also become an incentive to self-conscious improvement and elevation.

May God grant it!

LAZARUS.

BERLIN, 1891.

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THE JEWISH WOMAN.

CHAPTER I.

ANTIQUITY.

IN order to comprehend woman, one must study the history of her slavery; to correctly judge the Jewish woman, one must compare her with the women of other nations.

From the beginning, and everywhere among the nations of antiquity, there prevailed an absolute disregard in the treatment of woman, and a complete misunderstanding of her disposition. From her very birth, woman was weighted down by the most atrocious irrationality, and, consequently, by unnatural injustice.

Woman appeared as a domestic animal, destined for work and propagation; a low creature, of whom no morality was required, from whom obedience only was demanded, and who, if rebelling against man, be it the father or the husband, was punished with blows or starvation.

Often she was mutilated, as a sign of her slavery, as is done among the Australians, who shorten a finger on the left hand of every girl.

Of more importance than the maiming of the body was the maiming of the mind. Her natural weakness induced her to believe that she could not claim any right, and with brutish, nay, with imbecile dullness—for the brute will defend itself—she endured her sufferings. She perceived in herself nothing but the slave of man.

As she could not defend herself, she was despised, and when she became too weak to work, she was driven away or killed.

Thus, if despair did not drive her to suicide, the unhappy being submitted to the hardest drudgery. Infanticide, however, was freely practiced; *i. e.*, the killing of new-born girls. Hottentot as well as Indian and Australian women killed their new-born daughters to prevent them from becoming slaves like their mothers.

At the very time when the ill-treated woman needed the most tender care, in the time she was with child, she was most hateful to man, and most repulsive to him.

Many old precepts and customs of the Oriental nations, of Indians, Persians, Turks, Egyptians, Negroes, and, later on, also of the Greeks, can be traced back to this antipathy. The most wonderful phenomenon of physical life, the mysterious creation of a new being, was stigmatized by religious precepts as "uncleanliness."

A remnant of this old barbaric view is still existing. One need only call to mind the Catholic Feast of Purification, and the churching after childbed. Naturally, nowadays, the churching is considered a thank-offering, and not a sin-offering.

Woman was considered unclean, and hated by the gods. She was not permitted to partake of the food of the husband; to rest on his chair; to touch any vessel he had in use.

Even the Christian Marlakk never mentioned his wife before superiors without adding, "With due respect."

"A woman who had given birth was not permitted to come to the side of the fireplace where the husband had his seat, even among the less barbaric North-American races," says G. Jung.

The following picture is characteristic: "The young barbarian chooses one among the women of the hostile tribes. He awaits an opportunity when the one he has singled out is alone and unprotected. Unobserved he steals near, stuns her by strokes of his club or sword of hard wood. He strikes her head, her shoulders, her back, with such vigor that blood flows freely. Afterwards he carries her through the forest, to the camps of his tribe. There, after many barbaric acts, she is pronounced his property, and only in rare cases does she afterwards leave her new master.

"The relatives of the woman do not avenge the insult, but retaliate, on their part, by stealing the women of their enemies."*

As woman was the property of the husband he could barter her out; he could give her away, as is the case with the somewhat civilized Kamchädales.

The negroes likewise hire out, or give as pledge, their women.

A trifle better was the position of women among the shepherd tribes, whose customs and conditions

* Collins: Description de la nouvelle Galles-Méridional.

led to gentler habits than those of the hunting tribes. With them the girl was not felled like a wild beast, and robbed, but she was bought, or, rather, bartered away. Therefore, one finds with them a certain appreciation and education of woman; for she was merchandise, dependent on her attractiveness to customers. She was counted among the possessions of her husband, and, after his death, she became the property of his heir.

So the usurper, Smerdis, as Herodotus relates, took to himself all the wives of Cambyses, and, after him, Darius takes them.

By degrees the merchandise became more valuable; less and less frequently she was cast away and destroyed; she became polished, and was decked with finery. Still, she was considered a being of the lowest degree. Her husband, be he ever so base, was still held by far the superior, so that she was in duty bound, under all circumstances, "to revere him as a god." So it was decreed to the Hindoos by the laws of Manau since thousands of years; and this law is in force today, and not alone with the Hindoos. This bondage of woman explains the custom of burning the widow, with other favorite objects and effects of the dead husband.

Colonel Sleeman, an English traveler, in his "Rambles and Recollections of an Indian Official," relates: "I employed all available means in order to prevent a widow in Jabalpor from burning herself with her dead husband. But when, after many days of resistance to all persuasion, she enthusiastically exclaimed, 'I see, already, my soul united, there above, with the soul of Omed Sing Opuddea!' I gave up all opposi-

tion, for, by daring to pronounce the name of her husband, she proved that she had broken all ties binding her to this life, and no more recognized its statutes; because, in India, the reverence for the husband forbids the wife to pronounce his name." This happened not in olden times, but in times so modern as November 24, 1829.

As to the great number of suffering sisters in China, G. Klemm, in his sketches, "Women," cites the words of the Chinese authoress Pan-hoei-pan, which are characteristic enough. She says: "We women hold the lowest position in human society. We are its weak portion. The lowest occupations should be, and are, our destiny. This is a truth of which we must be fully aware. We should not wait until sad experience teaches us what we really are. When, centuries ago, a girl was born, no one took care of her for three days; she was laid on a few rags, next to the bed of the mother, and the household routine went on as if nothing had happened.

"The silence with which the birth of a girl was passed over, in comparison with the loud joy at the birth of a boy, proved her inferiority. Her lair of rags on the floor indicated that hers was the lowest place in her father's household, and that she could expect nothing in this life but disdain.

"Mothers who fear the future lot of a new-born daughter expose them. For this contingency there are, in all larger cities, special foundling homes, in which the exposed girls are reared. Every morning, wagons drawn by oxen pass through the streets. Their signals are well known, and the parents hasten to deliver up their children."

In China, woman has also to labor hard, and is rewarded by scorn. In spite of all these facts, the Chinese poets, as well as those of India, Arabia, Persia, etc., sing songs of praise to woman, and extol her to the skies in legends and verses.

It is thought the different nations, and especially the older ones, had attempted, by idealism, a mode of compensation for the wrongs and shortcomings of real life. However, reality and fiction are, in this way, not only not reconciled, but the gap is made even more conspicuous.

How is it possible that a Sacuntala could arise among such an enslaved womankind? And what dignity and power of pathetic woman's love in "Nála and Damayanti!" This contradiction between poetry and reality is found, likewise, among other nations.

It is true that women like Semiramis or Tamyris, even as the Queen of Sheba, stood high above their sisters. But did they exercise a practical or liberating influence upon the fate of the downtrodden sex? And Arete, Penelope, and Helena, did they not, also, remain unattainable exceptions, legendary prototypes of womanly power and womanly charm, despite the high culture of the Greeks?

Greeks and Romans treated women, apparently, less rudely than the aforementioned barbarous, semi- and three-fourth-barbarous races. The prevailing culture of the men had subdued the manners, and refined the taste.

The eye and the heart of man had learned to see in woman more than a chattel. But, just because of this development of a more human view of the other sex, the conduct of man towards woman, viz.: towards

the wife, appears, after deeper examination, almost lower than that of the savage.

The artless savage, who gained a wife by felling her with his club, and dragging her home, did not know better, but the refined, cultivated Greek, who regarded the wife but as a "spinner of wool," and a "preserver of gain," appears still colder and unjust than the uncivilized swain in the primeval woods.

The modern man of education, who is brought up in the customary admiration of "the old Greeks," and who knows that the end and aim of renowned contemporaries is to foster the love and enthusiasm for Hellenism, and to propagate it with pen and speech, can not imagine that the classic Greek led his glorified life of enjoyment and refined intellectuality only at the cost of his slaves and his wife. The purpose of marriage was not a God-pleasing communion between man and wife, and the increase of the general welfare by means of the happiness of the individual; the purpose of marriage was the raising of children for the State, not more and not less than appeared necessary for the wants of the State.

According to this want, marriage was, or was not, favored, and if the children became too numerous the number was decreased by the exposure of the weak and uncomely ones.

The manner of educating the girls in Sparta was, according to our views, unchaste. Their public gymnastics and wrestling with boys, and their manner of marriage are known. Not as well known as this Spartan method of education is the spiritual bondage in which the Athenian wife dragged on her existence. Family, wife, child were, more or less, abstract conceptions with the Athenian.

By setting aside every ethical interest of the individual, in deference to the state, whole generations of egotists were reared, who, after the fulfillment of their duties as citizens, gave themselves up to pleasure, outside of their houses; for their houses were to them no homes. The wife, imprisoned in the house, seemed to them personified prose, the legitimate bore, the stalest dullness.

According to especially prescribed laws, the dwelling place was more than unpretending; often inadequate and defective. The husband remained, most of the time, outside of the prescribed narrow and limited rooms, and stayed in the cheerful halls and peristyles, as they, in almost all Greek cities, were to be found, especially at the market places, gates, etc.

These halls and peristyles offered soul-animating and eye-enchanting retreats for walks, disputations and social amusement. In these open and beautiful places the men enjoyed the pleasures of social life, esthetical and philosophical discourses, merry feasts and other amusements. The wife was kept in the house, barred in by latticed windows, alone, or with servants, sleeping, dreaming, cooking, spinning; the prototype of the future wearied, dull, "good housewife," who more and more disappears in our days of cheerful, vigorous, liberating enlightenment.

Some readers will ask, "What! were there not in Athens those renowned, beautiful, interesting women, sought and loved by men as congenial friends—companions of Aspasia?" Even so, companions of Aspasia; *i. e.*, public women; these enjoyed full liberty, and received a homage which was not granted to the housewife. The housewife had been married for the

sake of duty, and had to fulfill her obligations in the house; but the public woman held the affection of the Athenian, and entered into social intercourse with him. Her natural and acquired charms, her knowledge of the world and her versatility, her obliging devotedness, her refined and often rare culture, made her a valued companion of man. Her whole being and bearing was superior to that of the duty-bound housewife.

"Indeed, is not the courtesan superior in wit
To the wife that is wedded? Surely she is so!
The one, howe'er contrary, she is protected by law;
Aware is the other, captivate she must the man
By pleasing manners—or go."

—*Amphis.*

History tells us how these women were petted and flattered, how they acquired renown and riches, how the best and noblest of the nation, philosophers and statesmen, sat at their feet, and poets devoted to them immortal songs. On the other hand, the vulgarities of the married women, their loud screaming, their intemperate eating and drinking, their ugly gesticulations were satirized.

The Satires of Aristophanes vividly illustrate these incongruities. The following example shows how an Athenian expatiates on his relations to his wife and household. This Athenian is spoken of as a model master and husband in the "Œconomicus" of Xenophon. Interrogated by Socrates about these matters, he answers: "First of all, I insist that my wife should, as much as possible, spin wool, and that she should leave off excessive eating and drinking. Furthermore, I rarely remain at home; but, after the wedding, after she had overcome her shyness so far as to answer my

questions, I asked her: 'Tell me, dear wife, have you already meditated on the reasons why I have taken you, and why your parents have given you to me?'" He answers the question himself, and emphatically dwells upon the utility of married life. "By children, man obtains a prop for his old age; and then, man does not live like the animal in the open air, but requires a shelter—a house. The wife should be busy in the house; the man, outside of it. God has, therefore, implanted in the heart of the wife more love to the children and more timidity than in that of man, in order that she should take better care of the acquired property in the house." This pitiable conception of wedlock inspires Socrates with warm praise.

It is true, Xenophon puts aside the regard for the state, and considers marriage as an establishment for the individual, but also he finds the institution only of economical utility. Pythagoras and his disciples formed a more ideal theory about woman and matrimony, but with rare exceptions, which only confirm the rule, in practical life the wife remained but a chattel, and was mentally neglected; more a prisoner than mistress of the house. One finds this condition, even in our time, in the center of Sicily and elsewhere.

Pythagoras had renowned female scholars, who emulated Theano, his wife, whom he himself instructed. Yet Theano's conception of womanly dignity seems not to be very much elevated above the prevailing views of the time, for, when asked in what way she expected to acquire renown, she answers with Homer: "Weaving the loom and preparing my couch." At least, to be able to answer thus, she must have read Homer. Or, does this answer originate with Theano,

the poetess of Lokris, or the younger Theano? But it does not matter. The quotation remains characteristic, whether uttered by a younger or an older woman's lips.

Phintys, likewise a Pythagorian, philosophizes on the highly important question whether a wife should be permitted to go out of the house; and, if so, how many female attendants are required to maintain decorum. Moreover, she declares the will of man to be the infallible law of woman.

It is with Aristotle with whom originates the euphonious and very convenient saying, "Man has the courage to command, woman the courage to serve." Naturally, nothing is more befitting woman's mouth than silence; of course, to the mouth of the wedded wife only; for the mistress was allowed, yea, was forced, to speak as beautifully, as intellectually, as wittily as possible.

It is a woman, the priestess Diotina, who, in Plato's Symposium, by her clever speech, interprets truth divine to the prince of philosophers. Socrates himself confesses that the comprehension of God and life dawned in him only while discoursing with Theopompa.

Still, through one of his fictitious characters, in his essay on Love, Plutarch asserts that true love is impossible between man and woman.

Greeks and Germans, who ascribed prophetical wisdom to women, reserved their love for their own sex.

While, then, the Greeks enjoyed life and art at the sacrifice of their slaves and wives, the Romans treated the women as minors. Whether of age or not of age, married or not married, mother or childless, woman

was always kept under the guardianship of some man. The young girl was the ward of the father, the wife of the husband; after their death she became the ward of the nearest male relative. In case she lost all male relations, the local authorities had to appoint for her a guardian.

If she became a mother, she acquired some liberties for her person, but it was strictly denied to her to direct or guide independently her children.

The rights of the father were explained and secured everywhere in the laws, but not a word is to be found about the rights of the mother—women had no rights. Little by little, however, they gained some advantages.

Not like the Greek wife was the Roman matron considered a sort of prisoner. She was permitted on fit occasions to come and go at her will, to be present at festivities, to participate in banquets. Whereas, already, L. Piso Frugi, in his Annals, c. 133, A. D., complains that in Rome all decency and morals were destroyed. The dissolute life and deterioration of the Romans rendered them incapable of becoming educators of their wives, or prototypes for their children.

An immorality more shameless than in Rome under the emperors has later been seen only under certain popes, of whom, as an example, Alexander VI. can be mentioned.

The descriptions of the satirists and historians are filled with amazing examples of human depravity. Properz, Horaz, of course, also Ovid and Juvenal, Seneca the earlier and the later, Sueton, Persius, all agree in stigmatizing the immorality of the Roman women.

Well known is the great influence of some Roman women over their husbands and their fellow citizens.

The renowned mother of the Grachii will ever remain a prototype of a commanding, honored matron, and educator of children; but Cornelia appears entirely as an exceptional character. In spite of the prevailing prejudice, she indulged in the intercourse of the Greeks and wits, and ignored the men of her surroundings.

Under Sulla, and still more so under Cæsar, Pompejus and Antoninus, the women gained more and more independence, but they also provoked more and more the hatred and contempt of the citizens. Female character appeared to grow, step by step, more unnatural.

If Pliny, in his letters, speaks of noble women, history brings examples of a passion for revenge and murder in women which is hideous.

There is a peculiar humor in the fact that moralizing Cicero, who so fervently speaks against the independence of woman, finally complains of his own wife, Terentia, that she does not pay attention to household affairs, and even ill-treats him, her master.

Gradually marriage fell into discredit, and wedlock was considered a heavy burden. Vice and immorality spread more and more.

There is a wide gap between the wool-spinning Lucretia and the commanding Cornelia, but a deeper abyss opens between Cornelia and Messalina. The latter is, indeed, the incarnation of Roman depravity of that time.

The investigator asks himself how it was possible

for that period to produce such degenerate women. Was it Nemesis who revenged the enormous aberration from the laws of nature, an aberration that robbed marriage of its sacredness, which love alone can impart; and debased love, outside of lawful bounds, to a mere toy of the senses?

CHAPTER II.

THE CHRISTIAN VIEW OF WOMAN AND MARRIAGE.

IN order to be able to give an uninterrupted delineation of the position and progression of Jewish woman, from biblical times up to the present period, I shall first attempt to give a brief sketch of the early Christian view of woman and marriage.

The early emperors encouraged marriage by rewards and punished single life by fines. Under the Christian emperors all the privileges for matrimony and punishments for celibacy were abolished. Christianity did not favor marriage, and matrimony was no longer held in esteem after Christ had said, "There are, however, some who are circumcised for heaven's sake." Mary and Christ, *i. e.*, virginity and celibacy, were the destination of the chosen.

Apostles and Christian teachers of morality agree with Greek philosophers in the opinion that it is virtuous, as well as advantageous, to live in celibacy for the sake of heaven. The Greeks, however, looked for heaven in this life; the Christians in a future life.

Woman and matrimony were to be considered at best a necessary evil. "Whosoever gives his daugh-

ter in marriage, commits not exactly a sin," says Paul, "but he who does not give her in marriage does a good deed." The main idea of the holy man is: "Matrimony is not the most perfect state of man and woman, but it is an expedient, on account of the instincts of crude nature." Nevertheless, Paul desired, on his zigzag journies, the company of women, as sisters in the Holy Spirit, as brides of Christ.

He knew human nature well, and was perfectly aware that woman's mind, inspired by an idea, possesses a marvelous power to convert unbelieving or doubtful hearts and to incite indifferent souls.

He infused into the women a certain *esprit de corps*, and granted to them some favors and some freedom. The widow, especially, enjoyed various privileges if she did not marry again. The Christian law did not command her, like the law of Manou did, to die when her husband had died; it did not force her to marry her brother-in-law, as the Mosaic law prescribed. The widow could no longer be left as an inheritance like any other property—she had gained an individuality.

Paul is indefatigable in recommending to widows the abstaining from a second marriage. He projects the ideal of a "true" widow in this way: The widow is a forsaken being on this earth. Night and day she passes in prayer. With the ashes of her husband she has interred every human longing. If she still wished to enjoy life, she would be a living corpse (*vivens mortua est*). What Paul says in the Epistles to the Corinthians, Chapter VII., divests marriage of every ideal and moral aspect. Thus considered, what becomes of the most sacred tie, of the godliest community, of terrestrial life!

In so far as Christ and the Apostles regarded marriage as a necessary evil, and continually commended and pointed out the beatitude of celibacy, the Church is not to blame for going still further in the indicated direction.

At first, a second marriage was stigmatized and interdicted to priests; then, even laymen, who acted in opposition, were punished and publicly put to shame.

A Patriarch of Constantinople dared even to excommunicate Emperor Leo, the philosopher, who married a fourth time on account of childlessness.

The farther we proceed, the more we find marriage defamed and disdained.

The Saints Hieronymus, Justinus, Augustinus, Chrysostomus, and many others, declared matrimony an impure state, caused by the inborn perversity of human nature. They did not perceive how monstrously they violated the reverence for nature's divine law.

Marriage of priests, more and more, met with opposition; many of them now resolved to unite with their sisters in Christ in "spiritual" wedlock. But nature, decried and discarded, revenged herself.

First, a system of hypocrisy was brought about, and later on a stubborn licentiousness, which was the cause of so much mischief that the Emperors Honorius, Theodosius and Justinius were forced to suppress it by severe laws.

Despite the dissolute life of the unmarried priests, Gregory VII. made celibacy of priests a law, and it has remained a law up to this day, in the Roman Catholic Church.

The subjection of woman was preached, now, in

such coarse terms that, in comparison, Plutarch appears refined. The hatred of Saint Tertullian is almost touching. In his treatise on "Ornaments of Woman," he exclaims, "O woman! thou shouldst always wear mourning or rags, in order to show thy penitence, weeping and atoning for the crime of having corrupted humanity! Thou art the one who has first tasted of the forbidden fruit, and transgressed the law of God; thou hast seduced man, whom the devil himself did not dare to approach. For thy sake, O woman, Jesus had to die."

A demon is woman to Tertullian; with a sort of horror he throws the veil over her face. She shall hide her cheek everywhere, at all times, and in all places—the daughter, the wife, the sister, the mother.

The last utterance makes the impression of a blasphemy. In the tenth chapter I shall endeavor to show how mothers were honored among the Jews.

Jesus, approached by his mother with a question, said: "Woman, what have I to do with thee?" These words are just as strange as his cursing of the fig tree, which, as it was not yet time to bear figs (Mark 11: 13), could not yield him any.

Jesus continues thus: "If any man come to me, and hate not his father, his mother, . . . he can not be my disciple." (Luke 14: 26.) Certainly, this is meant only symbolically; however, the boldness of this sentence is characteristic of the want of appreciation of family ties, and of the effort to break up all bonds of relationship and love, in order to further purely abstract teachings. Mary, his mother, proves to be a true Jewess. Quietly she buries his words in her loving heart, bearing no grudge on account of

them, although he nearly denies her by the question: "Who is my mother? Who are my brothers?" and, pointing to his disciples, continues: "These are my mother, and these are my brothers."

The greater the desire to exalt the mother of Jesus, the greater can be the gratification of the Jews that the gentle, quiet Mary is a descendant of the Jewish people. It is true, history knows surprisingly little about her. All that is told is, that she was a hair-braider, and the wife of Joseph, the carpenter. In the absence of a pronounced individuality, or distinctive activity, her deification appears absolutely enigmatical, even if, in honor of the Saviour, "virginity" was imputed to her; for other nations, the Indians, Persians, etc., also had their "Virgins." Mary was not, like the prophetesses, glorified, and later on exalted for her own sake, but for the sake of the prophesied and fervently looked-for Messiah. In this way the gradually developing lady-worship was combined with the tendency of the Church.

The necessity of interesting the masses of the women for the Church gave rise to the worship of Mary, which, up to our time, constitutes the most powerful attraction of the Catholic Church.

The skeptical Southerner, who doubts nearly everything, still prays, if he prays, and does homage to the Madonna! Even the cool, critical Protestants entirely forget that the "Mother of God" was a plain, poor Jewess.

Renan himself, who possesses a rare ability for delineation, has nothing, or nearly nothing, to say about her. With an unhesitating assurance, as if he had seen him, and spoken to him, Renan tells of the sur-

passing beauty of Jesus, the "meekest of rabbis," of the exceeding charm of his personality, of the beaming light in his eyes, of the strange sweetness of his voice. Even the donkey on which Jesus traveled is found worthy of a description as "an animal whose large, dark eyes, shaded by long lashes, were expressive of gentleness." But in regard to the mother of the Divine Man, Renan loses his intuitive power. Even A. H. Niemeyer, in his "Characteristics of the Bible," which is written with earnest devotion, is only able to devote three pages, out of the five volumes, to the unassuming Mary of Bethlehem, and even these three pages contain but reverential suppositions. Here, as in other instances, one is puzzled by the question, Where was Mary during the execution of her son? He was followed by other women to Jerusalem; in the hour of his crucifixion they stood at a distance and "never turned their eyes from him."

It seems that during his lifetime, Jesus had succeeded in gaining faithful followers among the women. It is a fact that women were very much prepossessed in his favor. His intercourse with them was marked by a certain reserve, which renders possible a sweet mental communion between the sexes.

The barriers which, in the Orient, confine the intercourse of the sexes, and doubtlessly stifle many a delicate blossom of soul-life, were not so insurmountable in the country and smaller villages as in the larger cities. The young Master was always accompanied by three or four faithful women of Galilee, who vied with one another for the pleasure of listening to him and waiting upon him.

These women introduced into the new sect that

element of enthusiasm and belief in miracles, the importance of which is easily understood. It seems that one of these women, Mary of Magdala, was especially enthusiastic. As it was expressed in those times, she was possessed by seven devils; *i. e.*, she must have been afflicted with as many nervous diseases, which, in those days, were very difficult to cure. The pure and gentle beauty of Jesus calmed her disturbed mind. Magdalene was faithful to him even up to Golgotha, and played a prominent part the day after his death; for she was the main instrument in establishing the belief in his resurrection.

"Joan, the wife of Chuza, steward of Antipas, Susana and other women, continually followed Jesus and waited on him. Some of them were rich, and by their means enabled the young prophet to live without exercising the trade by which he had formerly gained his subsistence."—*Renan.*

Besides those already mentioned, there are three other women conspicuous in the surroundings of Jesus, Salome, the mother of James and John, who was present at his death and burial, and the sisters Martha and Mary; the one industriously active, the other sitting and listening at the Master's feet. Luke first mentions them in a few but characteristic words; then John speaks of them in his account of the coming back to life of their dead brother. Later on, when sitting with Jesus and the sisters at the table, Martha waited on them, "while Mary took a pound of pure, precious ointment and annointed the feet of Jesus, and dried them with her hair, but the house was filled with the odor of the ointment." (Ev. John, 12.)

Both situations have become favorite subjects of art.

These are the women who were the friends of Jesus; these are the women who adhered to the new sect. They were hardly conscious of the fact that not a person, but a principle, was in question. The inferior intellectuality of these women is proven by their mute obedience and yielding conduct.

All of them appear to be good and gentle, devoted and docile; nevertheless, the Evangelists do not cease to decry women as a dangerous and low element in nature's household. Their disparagement of matrimony is easily understood if we consider that they glorified the joys of a future life, the bliss of heaven, and promulgated the despondent and disheartening view that this earth was a vale of misery, and life not worth living. "Whosoever loveth the world, he has no love for the heavenly father." (I. John 2: 15.)

How could such men be gratified to see that so many human beings found happiness and peace in a loving, perfect union while on this earth, and thus contradicting their gloomy assertions?

As regards divorce, Christ said to the Pharisees: "What God has joined together, let no man put asunder." Theological dialectics made these words popular in the opposite sense, namely, that it meant lovers should be united. These words, however, do not refer to *lovers*, but, on the contrary, to those who wished to separate themselves. Theological dialectics has often intentionally effected wrong interpretations, and only the unprejudiced reader will be capable of recognizing the true meaning of the text.

Nothing at all can be found in the New Testament to warrant the widespread and repeatedly emphasized phrase: "Christianity has liberated woman," or,

"Christianity has ennobled marriage," etc. The reverse is true. Love, woman and marriage are constantly censured and decried as derogatory to the "love of God," as if love of God would not be especially and preeminently fostered in a loving wedded life. Whosoever is of the opinion that Christianity has "liberated" woman, will be greatly edified by Dr. A. Wuensche's "Jesus and the Women."

"If you love those who love you, what reward could you expect? Do not the Publicans likewise?" "Whosoever leaves home, or brothers or sisters, or father and mother, or wife and children, or acres, for the sake of my name, he will receive a hundredfold and gain the eternal life." Happily, all ecclesiastical palliation can not prevent the law from punishing such deeds.

"The children of this world take in marriage, and are taken in marriage, but those who will be deemed worthy of gaining the other world, and of resurrection, they will not take in marriage, nor permit themselves to be given in marriage." "Those who marry will be subjected to trouble, but I would rather spare you."—*Paul.*

This depreciation of the most momentous and most sacred relation of humanity appears but natural in a system which maintains that, in spite of all his innate faculties of mind and heart, man can only become happy and perfect in a future life.

Still there were always but a few abstinent Saints, and these pious souls took revenge for the inevitable institution of wedlock, on the weaker sex, on woman.

"Man's destiny is the state, woman's destiny is the house. God, in His care for peace, and considering the

correct order, has separated life into these two divisions. The more necessary and more useful He gave to man; the lesser, the more imperfect, to woman."—*Saint Chrysostomus.*

Thus, woman, "*Cinderella*," has merely to take care of the house; this is then the lesser, the more imperfect, part! As if the welfare of the state were not dependent on the welfare of each individual house.

This depreciation of matrimony is also seen in the peculiar injustice of the Christian laws of heritage, in accordance to which the surviving spouse has the right of inheritance only after relations up to the seventh degree, who might have been entire strangers or even at enmity with the married couple. As far as I know, this law is still valid. It is, likewise, a shrewd device impeding matrimony that obstacles to divorce were raised, not only in the New Testament, but still more so in the legislation of Christian emperors. They enforced severe penalties for the guilty one, determined the causes for which alone divorce was allowable, and even abolished the right of separation by mutual free consent.

A heathenish successor, who, of course, was not troubled by dogmatical scruples, abolished this law, justly admitting that "hate and antipathy often prove stronger than human reasoning." Still the Roman Catholic legislation proclaimed: "Marriage is a union of man and wife, a mingling of their *entire* life by human and divine law."

In closely scrutinizing this assertion, one is tempted to distrust one's own eyes. Is really the *entire* life of husband and wife a communion?

Then the wife may, even as the husband, hold an

office and participate in the duties of citizenship? If she happens to be childless, or if the children be married, or have acquired positions, then the wife might devote her powers to the public welfare?

By no means! That can not be permitted; the powers of the wife must be made subservient to the household.

In this case, she has then the right to decide on the education of the children, and to wield an independent authority in the house?

Not at all; the husband alone has rights and authority.

Well, at least she has the management of the money matters and of the property?

Heaven forbid; that is out of the question. The husband has the management of all the property.

Now, what remains to her?

And, despite the fact that she is debarred from all rights, from all independence and equality at the side of the husband, one dares to speak of a "mingling of their entire life."

It is but an unmeaning phrase, like a thousand similar ones which are afloat in the world.

Are her human rights, perhaps, better secured?

Alas! she can not be guardian, nor witness, nor judge; she can not adopt; in short, she remains the ward of her husband.

And what is the meaning of the "mingling of their divine rights"? Was woman permitted to fill the office of a priest?

No! Formerly, even her devotional exercises were considered inferior, unholy, and excluded from those of the husband.

Never was woman permitted to assist at the altar, as the most stupid boy can do.

Notwithstanding these facts, it is maintained in every pulpit, and in all writings of the ecclesiastics, that "Christianity has liberated and raised woman, for it has introduced the mingling for the *entire* life of husband and wife, by human and divine law."

"Let the wives be subject to their husbands, in everything; for 'the husband is the head of the wife, even as Christ is the head of the Church.' Let every man love his wife, but the wife *reverence* her husband." (Ephes. 5.)

"Let the women learn in silence, with all subjection." "I suffer not a woman to teach, nor to usurp authority over the husband, but to be silent." "For Adam was first formed, then Eve." "And Adam was not deceived, but the woman being deceived, was in the transgression." (Paul to Tim. 2.)

"Let your women keep silent in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home for it is a shame for woman to speak in the church." (Corinth. 14.) It is true this is followed by "If a man be ignorant, let him be ignorant."

These citations suffice. It is clearly said: "Man was not created for the woman, but the woman for the man." (Corinth. 11: 9.) Woman shall be virtuous to become worthy of man—not worthy of God—but the main thing is, that she should be obedient to man. She is praised and cherished, only in so far as she gains the approval of man.

It is in vain to look in the New Testament for a sen-

tence which entails on man the duty to gain the approval of woman. Such a demand seems out of question, or even ridiculous. Poor woman! Even the most righteous, obedient, and devoted one still remained under the ban of disdain and manifest scorn. Even motherhood was a vexation to the pious. Tertullian, exasperated by the sight of a mother and child, exclaimed: "No children! The children will drag us down like plummets, on the day when we ought to be unencumbered."

"When the angel will sound the trumpet, on the day of resurrection, the virgins will rise and soar freely aloft, for no maternal burden will impede them!"

But nothing can more strikingly show the early Christians' disregard for woman than Tertullian's treatise, "De Resurrectione," (about resurrection), (Chap. 57.) He asserts that "the resurrected will lose all their *blemishes* and *defects*, the blind will see, the lame will walk, and the women will arise from the dead as *—men!*"

CHAPTER III.

ISH (MAN), ISHAH (WOMAN).

MODERN research, which continually discloses the remotest mementoes of all civilized peoples, has, proportionally, brought to light only a few of the treasures of Jewish lore, which, however, have influenced, though unnoticed, the rise and development of civilization.

The investigator will be astonished to find how much old Jewish thought and custom have contributed to the amelioration of family life, and the social standing of woman.

It is the Bible which, from the very beginning, shows that man and woman were alike created in the image of God. Even the formation of the term in Hebrew, איש man, and אשה woman, are alike, with only the necessary difference of the feminine ending, "ah."

Among nearly all the ancient nations woman was considered a dependent, enslaved creature, or an object of luxury and amusement. Let us turn to the Bible and the Talmud to find how woman was treated among the Jews. Both these books are replete with the most important laws and statutes which, developed by a thousand years of experience, are still valid in modern legislation.

The regulations and rules for the position and treatment of woman are found to be the most original ones. Before entering into a detailed examination of the same, one is induced to ask: Have the ancient Jews been so much ahead of their time, or did modern legislators retrograde so far behind the ancient Jews?

The special care for woman and the reverential regard for her are remarkable, and fall nothing short of homage. A striking difference prevails in the very way in which the birth of a child was greeted among the Jews, in comparison with other nations. The newborn human being, whether a girl or a boy, was received with all the love and tender care which its touching helplessness required.

There are no rules to be found in old Jewish legislation concerning how the children should be brought up, how they should be cared for and treated—for it seemed self-evident to them that it should be done. This question is discussed the first time in the Mishnah, and the Jewish scholars agreed that children of either sex, without distinction, had the same right to parental care.

The grown-up girl is given in marriage by the parents, or put into a home where the master, or the son of the master, wishes to marry her later. Even where there is question of a "sale," the father, it is true, receives a compensation, and the girl "serves" in the house of the "master," but when the master, or the son, has not married her within six years, she is *free*, and no one, not even her own father, can prevent her from going, for she is protected by the law.

What a vast difference between this independence

gained in a few years, and the condition of slavery to which girls and women of other nations were subjected during their entire lives.

Her master, who was not permitted to send her to any other place during the six years, was bound, if the marriage did not take place, to indemnify her for the work she had done in his house. Under all circumstances, there was not only care taken of her physical wants, but also of her moral development. Many a proverb and Talmudical saying illustrate this seemingly dependent, but really self-directed, relation of the girl in the house of the master who would, in all probability, become her husband.

Strange and hazardous seems the custom that the father was permitted to promise the daughter, not yet of age, and even as a mere child, in marriage; but the Mishnah and the Talmud have in such cases prevented an abuse of parental authority. On the day the daughter becomes of age, she is at liberty to reject, before witnesses, the intended, and is then free to choose another husband. In case the wife becomes a widow, she enjoys, besides all the rights of majority, also the right of minors, to return to the parental home, and to receive the prescribed support.

A very essential question is that of the dowry of the young wife. As she could not inherit in case there were brothers, the dowry included a compensation. The Talmud, which refers, wherever feasible, to the authority of the Bible, cites the example of Caleb, who gave his daughter, Achsah, in marriage to the young hero, Othniel: "And it came to pass, when she came to him, that she moved him to ask of her father a field, and she alighted from her ass, and Caleb said unto her,

'What wilt thou?' And she said unto him, 'Give me a blessing, for thou hast given me a south land; give me also springs of water.' And Caleb gave her the upper springs and the nether springs." (Judges 1: 14, 15.)

In case the father is too poor to give a dowry to his daughter, the community assumes this charitable duty. Up to this day there exist Jewish societies, mostly composed of women, which provide dowries for poor brides.

The dowry of daughters is generally set aside before any inheritance is settled on sons or other relatives; similar care is taken in behalf of the wife.

According to the old formula—the Ketubah—the document wherein the husband enumerates his obligatons towards his wife, begins thus: "Be my wife according to the laws of Moses and Israel, and I will work for thee, honor thee, support thee, and provide for thee according to the custom of Jewish husbands, who work for, honor and support their wives and provide for them in verity."

The husband was obliged to support the wife and to protect her property, to leave it to her children, and not to his children from another wife. A wise provision in the interest of the wife was the law by which a part of the husband's fortune was secured for her. As the husband could divorce his wife without her consent, the law forcing him to deliver to her the stipulated portion beforehand often proved an effective means of protecting her against a rash act, and induced him to consideration.

Touching, indeed, are the repeated admonitions of the Bible to protect the widows and orphans, and it is

a proof of a grand and lofty moral conception that provisions were made, first of all, for the "stranger." "Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot." (Exodus 22; Deuto. 24; Isaiah 10; Jeremiah 7; 6, etc.)

By the agricultural laws, certain portions of each field were reserved, among the Jews, for the stranger, the widow and the orphan. The widow was not only permitted to remain in the house of the deceased husband, but she could claim the right to be supported and to be waited on by the servants of the house. "The heirs could not sell the house as long as she wished to dwell in it."—*E. Weil, Rabbi in Versailles.* Rabbi Jehuda Hanassi, the compiler of the Mishna, was the originator of this privilege. Before he died he called his sons and admonished them to honor their stepmother, his second wife, and to let her enjoy all advantages and privileges which she had enjoyed during his lifetime. It can be surmised that the habitually industrious Jewish woman, in return, helped actively to further the welfare of the family also during her widowhood.

It is remarkable that the wife had the right to select the first dwelling place after the marriage. In case of a refusal by the husband, they could be divorced, without any detrimental consequences to the wife in any respect, either morally or pecuniarily. Of what consequence such a rule was, opposing a certain roaming disposition in some men, is obvious.

All these rules and precepts make it clear that the Jewish people found the expression of being the

"chosen people" preeminently in the sanctification of life. And where could this sanctification find a truer expression than in family life? On the preserving of a pure and spotless family life depended the preservation of the Jewish people. Not to keep family life intact, meant to stop up the source of the godly life of the true Jew. And to whom was entrusted the immediate care, on whom rested the greatest responsibility for the sanctification of the home? On woman, on the wife, on the mother.

The greatest responsibility rested on her, but she was also invested with the greatest dignity in the home. The husband being actively engaged in his office, or at his trade, or becoming so absorbed by his studies that often his eyes rested but dreamily on his nearest surroundings, the eye of the wife had to be keener and clearer for his sake, for her sake, for the sake of the whole family. She, the guardian, whom nature herself had appointed to watch over the purity in the home, was also punished most severely if she forgot her duty. Pleading availed nothing, forgiveness was out of question, death appeared the only expedient to prevent the demoralization of the sanctuary of family life.

Unfaithfulness on the part of the wife was sternly and fearfully punished. In doubtful cases, however, the Jewish law was very merciful. This is illustrated by the following description of the proceedings.

The long chapter of the Bible (Numbers 5: 12–31), which refers to this matter, is supplemented by the Mishnah as follows:

"To accuse a wife of adultery, and in order to be permitted to bring her before the judge, it is necessary

that the husband has previously, in presence of witnesses, admonished the suspected wife to have no intercourse whatever with the man of whom he is jealous. But if, in spite of this warning, the wife continues to secret herself with the other man, and this is noticed by the husband or other witnesses, then all matrimonial relations between the married couple cease at once, and the husband brings his wife before the tribunal in Jerusalem."

Here it was the task of the judge, first to try by persuasion to induce her to a free confession. In order to make this task as easy as possible every means was resorted to, and various excuses were suggested to her. If, moved by these exhortations and an evil conscience, she confessed her trespass, then on account of her confession she was permitted to live, and was only condemned to separation from her husband and to the loss of her marriage portion. If she, however, persistently denied, then the ceremony with the "curse-bringing" waters began. The accused was conveyed under the oriental porticus of the Temple in Jerusalem, called "Nikanor." In case she was attired in a white garment, it was replaced by a black one, which the priest rent, after having divested her of every ornament, giving her a rope to tie around her waist, in order to fasten it together. Thus, with bared head, torn garment, streaming hair, under the full weight of the ignominious accusation, she was exposed to the view of the gathering multitude.

A small, but characteristic, proof of delicacy and thoughtful consideration for the unfortunate is found in all this seeming harshness and severity. All could see her in this humiliation. Strangers were allowed to

look at her, but not a person belonging to the household, nor one of the servants; these were not permitted to see their former mistress in her disgrace. How much delicacy and psychological insight are contained in this simple decision!

Now followed the proceedings accurately prescribed in the Bible. The whole act is shrouded in mystery, but it is not difficult to explain the effect. Superstition and a bad conscience can carry terror to the stoutest heart, and the most obstinate culprit would hesitate in fear before the last trial, and make a confession. In case, however, she made no confession, the "accursed bitter waters" proved efficacious in establishing her guilt. The innocent wife took the fatal beverage in the joyful consciousness of her purity. Her innocence spoke for her, and one familiar with human nature could not be deceived.

The fifth chapter of Numbers, verse 28, contains a rare jewel of deep insight into the human heart. How often has it come to pass, and how often shall it yet come to pass, that after anger and provocation husband and wife, by reconciliation, will grow nearer and dearer to each other.

The jealous husband, however, could desist from the test, just as the wife was free to reject it. Her sentence then was separation from her husband and loss of her marriage portion, the marriage being annulled in all cases, as no guilty wife was allowed to preside over the violated household.

Rigorous punishment was inflicted on the husband who knowingly brought false accusations against his wife. Seduction of a girl was likewise subject to the full severity of the law; besides being liable to pen-

alties, it could be atoned for only by marriage, which was indissoluble in contradistinction of a marriage by free consent, but the girl had the right of refusal. He who had misled a married woman was sentenced to die; his transgression could not be atoned for by marriage; he was deemed equal to a murderer, and was put to death. All these precepts and laws are an evidence of the elevated position Jewish woman held in the old Mosaic legislation.

Somewhat strange seem the biblical regulations of divorce. According to them, only the husband can demand a divorce, and often for apparently trifling causes. (Deut. 24: 1–5.)

The Talmud, so often defamed by ignorance and malevolence, is always found interceding for the weak and helpless. In this book the incomplete Bible text is supplemented in favor of woman.

The Talmud grants also to the wife the right to demand a divorce, and if her claim is deemed valid, the husband is forced to a separation by the judges; finally, at the Synod in Metz (1020) Rabbi Gerson passed an interdiction against seeking a divorce without the acquiescence of the wife. In case the wife claimed and obtained the divorce, she naturally remained in the possession of all her property and marriage portion. The small children were entrusted to her care, while the father had to provide for their support. If the child was a boy, the father could claim him at the age of six years; the daughters stayed with the mother, who, independently, conducted their education.

The levirate, according to which a woman whose husband died without leaving children was to be married to the husband's brother, is evidently the re-

sult of the endeavor to secure, as soon as possible, a protector for the widow. Here the regard for the sanctity and integrity of the family was carried to the extreme, to the very last consequence.

Where the daughter's or the widow's rights seem curtailed, as in the laws of inheritance, etc., ample provisions were made, often securing for her even more than the full value of the property in question.

When a woman had brought punishment upon herself, then special care was taken not to violate her modesty. Scourging of women, as it is practiced in Russia even today, would have been considered atrocious among the ancient Jews.

The Mosaic laws are not only more humane and show a deeper insight into human nature than those of any other nation of that time, but the unwritten statutes even are more refined and on a higher plane.

The Jewish view of marriage is loftier than that of any other nation. The main quest is not submission and blind obedience on the part of the wife; what is required of her are morals and morality. There is no question of a gloomy, silent subjection, but of a loving alliance; of a union of purpose and aspirations. The wife is not the slave of her husband, but, as God himself calls her, his "helpmate." Her place is at his side; love and peace she shall spread around him, like a sheltering canopy. "His house," says the Talmud, "that is, his wife." The same book tells, further, if an important proposition was made to the husband, he would say, "I will go and consult my wife." With the Greeks, however, all that the husband undertook in accordance with the counsel of his wife could be annulled and declared as not binding. It is one of the moral laws of the Talmud that

man should marry, but *only* when he is able to support a family adequately. In choosing a wife, man should not be guided by outward charms and riches, but by her moral qualities. "First, build a house and plant a vineyard (*i. e.*, provide for the necessaries of the household), and then take a wife." (Prov. 24: 27.) "House and riches are the inheritance of fathers, but a prudent wife is from the Lord." (Prov. 19: 14.) "A woman that feareth the Lord, she shall be praised." (Prov. 30: 31.)

A covenant of God is called the marriage contract, which requires not mere outward fidelity, but the fidelity of the heart. Husband and wife, each of them performing his or her duty, each of them invested with equal authority, shall share faithfully the joys and the sorrows of life. To forsake the wife "covereth the altar of God with tears and with crying out," says the Prophet. (Malachi 2: 13.) The Jewish sages commanded the husband to honor the wife more than himself, to love her as himself, and in proportion to his fortune to supply her with the comforts of life. He should not excite fear in her (contradictory to the Christian precept, "But the wife shall fear the husband"), but commune with her quietly and gently, and not be gloomy nor angry with her.—*Maimonides.*

The following characteristic maxims and proverbs are found in the Talmud: "Every man shall eat and drink less than his means permit; he shall dress according to his means, but his wife he shall supply above his means." "Let a man be careful to honor his wife, for to her alone he owes the blessings of his house." "The husband shall beware of vexing his wife, for easily flow her tears." "If thy wife is small,

bend down to her to take counsel from her." "He who sees his wife die, has, as it were, been present at the destruction of the temple." "The whole world is darkened for him whose wife died in his lifetime." "A husband's death is felt by no one as much as by his wife; a wife's death is felt by no one as much as by her husband." "It is the wife through whose efforts the blessings of the Lord come to the house; she teaches the children, encourages the husband to visit the house of God and the school, and welcomes his coming home; she fills the house with godliness and purity; on all her doings rests the blessing of the Lord." These quotations suffice. The work of E. Deutsch, "The Talmud," may be recommended to those who would like to drink deeper from this fountain of wisdom. By this book one is enabled to learn approximately of what importance the Talmud is. Among the innumerable anecdotes and narrations of the Talmud there is found a very characteristic one about the wife of Rabbi Akiba. She is a typical "helpmate" of the husband; she relieves him of all domestic toil and trouble, in order to enable him to apply himself undisturbed to his studies. She, the spoiled child of the rich Kalba Sebua, whom she exasperated and estranged from herself by following the poor, but beloved husband—she even sold her wonderful hair to support her husband in a time of distress.

It is an ever-recurring phenomenon, the taking care by Jewish women of all domestic and even business affairs which are essential for the support of a family, in order that the husband might gain leisure for study —a fact hardly to be met with among any other nation.

CHAPTER IV.

TEMPER AND THE TALMUD.

"BE FRUITFUL, and multiply and replenish the earth." (Genesis 1: 25.) Is a trace to be found in these words of the Christian pessimistic ideas about matrimony and an "original sin"? By the Jews, children always were considered a blessing, but when innumerable human lives had been sacrificed in wars, insurrections and persecutions, then rabbinical wisdom formulated many a precept favoring the double purpose of marriage, viz.: the welfare of the individual and the preservation of the human race. So, for instance, the husband should divorce his wife if during ten years of married life no child was born to them. This precept serves also as a proof that the Bible did not favor bigamy.

The devotion of woman, however, is shown in the narrative about a wife who became the prototype of the famous wives of Weinsberg. The husband, though attached to her, had to divorce her according to the rabbinical precept, for after ten years of wedlock they were still without the blessing of a child. Before they separated, the husband, to prove his kindly feelings towards his wife, allowed her to take along all that she cherished most in the house. She took nothing; but while her husband was asleep she had him car-

ried, on the couch on which he rested, into her parental home. He was so touched by her attachment that he did not separate from her, and afterwards they were blessed with children.

The whole tendency of the Talmud is in favor of matrimony. The learned Talmudist, *Dr. M. Mielziner*, in his book on "The Jewish Law of Marriage and Divorce," says: "Marriage has at all times been regarded among the Jews as the most important and sacred of all domestic relations. It is the origin of all other relations of life, and forms the foundation of human society. Besides, it is a relation in which man's happiness for life is materially involved, and which serves to protect and promote moral purity. Many chapters and innumerable passages of Scripture speak of this relation, and no less than five treatises of the Talmud are almost exclusively devoted to regulations concerning husband and wife."

The hero, Israel, after whom the whole people was named, served seven years, and seven years more, to obtain his beloved wife. With the Greeks and Romans this would have seemed preposterous and ridiculous.

The Talmud agrees with the physiologists of our time in the opinion, which, however, is by no means conclusively established, that the passion of woman is stronger than that of man. In consequence thereof the Talmud is exceedingly precautious to save her from all temptations.

Talmud Kidduschin 82, *a.* prohibited women from becoming public teachers, simply because they would have to come, too often, in contact with the fathers of the children.

Woman is always suspected of being passionate. Why specially woman? one could ask, in astonishment. But one asks thus only if one forgets that in this, as in all other jurisdiction, men were the lawmakers, and that self-knowledge is a rare virtue. A perfect equality of right, however, was established in all important points of law for man and woman alike.

If one finds in the Talmud, on one hand, numerous precepts guarding morals and chastity, then, on the other hand, human nature and the right of the sex are fully recognized and provided for by various statutes in favor of woman. In troublous and tumultuous times Jewish wives were often in danger of being supplanted by women of other nations. Therefore one must consider it natural, even moral, that the teachers of the people deemed it worthy of special care to supply Jewish women with every means which tended to enhance their attractiveness.

We can not but admire the deep insight into human nature and the wise precaution of the rabbis who advocated fineries and ornaments for the attire of Jewish women to add to their charms. The "Jewish Woman at her Toilet Table" is a favorite subject of art and poetry.

We have already learned that the husband had to dress according to his means, but his wife above his means. This providing care for woman finds expression even in the trade laws of the Talmud.

In order to protect the home trade, foreign tradesmen were not permitted to go about and sell goods, except with ornaments and fineries for women, "in order that the daughters of Israel might easily obtain ornaments." If, perchance, a woman went too far in

this respect, as it sometimes happens even in our days, the rabbis were willing to overlook a little vanity if only the main object was attained—the fostering of morality. The husband remained attached to the neatly and attractively dressed wife, and through her to the home.

The prophet Isaiah already enumerates the ornaments of the daughters of Israel. They wore earrings, bracelets, veils, belts, costly rings, satchels, silk garments, dainty ankle-chains, which softly rang at every movement like silver bells.

The retiring disposition of woman received also due consideration. If an orphan girl and an orphan boy were to be married, the girl should be first cared for on account of her greater modesty.—*Maimonides.* "Who guides his children in the right way, and gives them in marriage in the right time, of him it is written, 'peace will be in thy tent.'" "Virtuous is he who educates his children well, and also takes orphans into his house, instructs them, and helps them to establish a family."

In the choice of a husband, the daughters of Israel were not so dependent on their parents as were the daughters of other nations, because with them mere outward considerations were not so decisive.

According to the Mishnah (Taanith 4, 8) the following pretty custom prevailed in Judea. On the 15th of Av, and on the evening of the Kippur day, the young girls gathered, clad in festive white garments, and proceeded from all sides to the vineyards. There they gaily amused themselves with games and dancing, singing songs of love and of the happiness of wedlock. The young men soon followed and joined in the chorus, while the girls were artlessly singing of their good

qualities, warning the listeners not to choose a bride for the sake of her riches, but for the sake of her virtues. "A virtuous wife is the happiness of her husband." "His is a double life who has a beautiful wife." "He who has no wife has no blessing, no joy, no love, no wisdom, no protection, and no peace."

It is easily to be imagined that on these occasions many a lasting attachment was formed. What a lovely scene it must have been: the blooming throng of young people festively attired, their joyous songs re-echoing in the vineyards! Who would not like to see this picture restored to life? And, indeed, there is a trace of it found in the harvest-homes and vintages.

But the sweetest feature of these festive gatherings was the thoughtful charity exercised toward the poor. Every young girl had to borrow the white garment from another one, in order that no one should find out by the attire which of them was poorer or richer.

It would lead too far to enter into the details of the interesting statutes in regard to engagements and marriages, but some of the precepts in behalf of newly married couples shall be mentioned.

For the first year after his marriage the young groom was exempt from military duty. (Deut. 20: 7.) The young couple did not visit graveyards nor perform any severe or sad duties, which, otherwise, were strictly required of everyone. They should enjoy life, and everyone was expected to contribute as much as possible toward their happiness. The office of the bride's man, who had to entertain the young couple, as well as the guests, during the whole week of marriage festivities, was considered of so great an importance that the incumbent was released from all other ceremonial

duties. Even the most prominent men were not allowed to refuse the election to this office.

Many Talmudical sayings refer to the obligation of the husband to deal gently with his wife. He shall treat her with great consideration, since woman's tears easily flow.

A beautiful saying is this: "If thy left hand removeth thy wife in anger, let thy right hand bring her back." The following proverb is today as valid as of yore: "The husband should always endeavor to provide bread for his house, for quarreling begins mostly on account of improvidence." The marriage laws and the laws of divorce contain wise provisions in regard to ill humor, rashness, and other faults of disposition. The divorced couple could be reunited, for those who separated in anger may become reconciled by repentance and better understanding; yea, by the very separation they may have become aware how dear they are to one another, and that, according to the words of the Bible, they had become "one" without having been fully conscious of it before. But a man was not permitted to remarry his divorced wife, if, in the meantime, she had been married to another man and become a widow, or had been divorced from her second husband.

Strangely enough, a passing illicit relation was not considered an obstacle to remarriage after divorce. Surprising as at first this may appear, the Talmudists, nevertheless, prove to be thorough thinkers, and therefore men of just and kindly feelings for humanity. They show forbearance toward weakness and strictness toward coldness.

The history of Thamar, the daughter-in-law of Ju-

dah, and some similar incidents related in the Bible, give occasion to the following remarks of Niemeyer, one of the most prominent Bible scholars: "She has been more righteous than I." "A queer contrast of ideas about rightful and unrightful dealings. In Thamar's case, however, they are founded partly on the customs of those times, and partly on human reasoning in general. Furthermore, the faithful fulfillment of promises was considered a paramount duty. Where a promise was broken, the other contracting party was fully entitled to indemnity. In this case the more so, as the custom prevailed that when the older brother died without children, the other brothers were in duty bound to take care of the widow. Customs easily become fundamental principles. With Thamar it is the *custom*, and as the brother of her first husband is not given to her in marriage, she resorts to cunning to obtain a right which was hers by the law of the land."

But let us return to the Talmudic times. Sirach says, a daughter is to her father a treasure which he has to guard with anxious care. "He can not sleep for fear she might perpetrate some error in youthful giddiness. He is uneasy about her also in regard to other matters. He ponders about it whether the husband of her choice will prove worthy of her or not; whether she will walk in modesty and fear of the Lord and be an honor to him, or whether she will be addicted to secret artifices and be cross-tempered."

Rabbi Chis-dai solved the problem how to treat a fretful wife. He had the misfortune to be wedded to a very capricious wife; nevertheless he treated her with utmost tenderness and affection.

He was in the habit of surprising her with the most beautiful presents. To heighten her pleasure he used to tie up the gift in one of the ends of his garment, so that she might guess what it was. Being asked for the reason of his unusual devotion to her he answered: "Whatever the qualities of wives might be, they still are worthy of our special esteem and attention, for they educate our children in virtue and the fear of the Lord, and by their company keep us from sinful passions. It is family devotion which alone is conducive to our happiness and brings us blessings and salvation in a future life."

The following summary remarks of my highly esteemed friend, Dr. Lazarus, will fitly conclude this chapter:

"Productive Talmudical wisdom flourished and reached its highest development in the time of the lowest abasement and severest misfortune of the people. After the destruction of the state, amidst oppression and unrelenting religious persecution, the study of the law was pursued with greatest fervor, though liable to punishment of death.

"The oral law was supplemented, and numerous institutions and regulations were added.

"Family life was severely menaced in these times. The men either were dispersed by becoming prisoners of war, by betrayal, and all kinds of persecution, or they became destitute, and were forced to go abroad in order to gain the necessaries of life. Many of them disappeared, for news was difficult to obtain, on account of the wars raging in the lands around the Mediterranean Sea and lower Asia in the first centuries.

"At this time many ordinances were passed in favor

of women, for they suffered most by these misfortunes. Especial regulations were established which made it easier to form new matrimonial bonds. These regulations were mostly passed in order *that the wife should not remain lonely.*

"It is due to Talmudical wisdom, to the clear insight into, and regard for, the demands of human nature by the Jewish sages, that morals and chastity were preserved among the Jews, even during those times of horror in the eastern and western Roman Empire, and in the time of the migration of nations; while many other nations and tribes were destroyed not by the wars alone, but rather by the ensuing demoralization of private life. It was not war that destroyed and annihilated all those nations of which, despite their former world-governing greatness, nothing remains but their names. This is proven—it can not be repeated too often—by the Jews; for they suffered more severely and more cruelly by wars than any other nation; but, among them, the inmost living germ of morality, strict discipline and family devotion was at all times preserved. It was woman who fostered and kept intact this living germ of morality.

"*The wonderful and mysterious preservation of the Jewish people is due to the Jewish woman. This is her glory, not alone in the history of her own people, but in the history of the world.*"

CHAPTER V.

THE WOMEN OF THE BIBLE.

AND now, after I have endeavored to give a general characterization, and am about to describe individuals—now I well-nigh feel overwhelmed by the grandeur of the problem to delineate the noble and glorious characters of the women of the Bible.

To thee alone, mother of mankind, I would gladly dedicate a volume, every page of it an attempt to render justice to thy immaculate purity and loveliness, as a token of homage to thee from a woman of the nineteenth century. Shame and sorrow fill my heart at the thought to what a degree sanctimonious absurdity has disfigured thy image, O Eve! Thou, it is said, hast introduced sin into the world. Thou—but it is repulsive to me to repeat all that stupidity.

Come, thou marvelous book, which I revere and cherish; come, my dearly beloved Bible, and teach me.

God created woman, and joyfully man exclaims: "This is now bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man." (Gen. 2: 23). "And they were naked, and they were not ashamed." What does that mean? That means perfect innocence. Eve is in the state of complete artless naturality, a state which, of course, can hardly be imagined by modern man. It is said

she was disobedient. What did she *know* of becoming disobedient? One voice says, "Do not," the other voice, "Do." And in divine simplicity she follows the last-heard voice. Her complete ignorance of falsehood and deceit, her pure, childish mind made doubt and distrust impossible for her.

She is implicit faith and trust personified. *Neither the history nor the poetry of all times and in all zones have produced such an incarnation of immaculate purity of mind.*

But Eve, in obeying the second voice, is not only *pure*, she is also noble; it is her first *deed*, and this deed is directed toward the *loftiest* and most *sacred* aim of humanity, *the knowledge of good and evil.*

It is an old tragic problem, that knowledge is not attained without error; this problem is splendidly symbolized in Eve's conduct. It is by her innocence that Eve falls into sin. She commits an error which throws her immediately into confusion; now only does she become aware of what it is to disobey, and she is ashamed.

The committed fault is punished. God says: "In sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall be *like unto thee.*"*

We meet in the Bible after Eve—separated from her, perhaps, by thousands of years—two remarkable female characters who already show the impress of an advanced civilization in its bright as well as in its dark aspects. What a marked dramatic contrast is Sarah, the princess, and Hagar, the slave.

*I translate this in agreement with Gesenius. For Gesenius gives as first meaning of והוא ימשל־בך — "to be like," and only as second meaning "to rule."

How often was unjust derision heaped upon Abraham's wife and himself. What warped judgments are pronounced time and again because those who are always ready to give their opinion are too superficial to consider the spirit of the time, which is the first requisite to enable anyone to pass a sound judgment. Sarah was Abraham's stepsister. The scoffers forget (or do not know) that among ancient nations intermarriage of brothers and sisters was not prohibited.

One of the facts related by the Bible, which appears ambiguous and strange, is that the great and noble-minded Abraham, on going to Egypt, and later on, also, in Gerar (Gen. 12 and 20), conceals the fact that Sarah is his wife, in order that she should be taken for his sister. As she was very beautiful, he hoped that in this way he, a stranger, would find a better welcome; yea, perhaps, even avoid death. The consequence is that Sarah is taken into Abimelech's harem.

This proceeding of Abraham gives cause to severe criticism, and perplexes those who are not well versed in Scripture. In the book of Esther, as well as in other parts of the Bible, one finds in descriptions of wedding ceremonies the direction that the elected bride "according to old custom" had to be annointed with oil of myrrh for six months, and with balm and perfumes for six further months. There was, then, a whole year before them, and they hoped that God would help them this time, as He so often had done before. Abimelech, indeed, is warned in a dream, and he dismisses Sarah long before the given time.

Sarah appears independent, self-conscious, even imperious. She gives Hagar to her husband to receive a son. It seems that Abraham acceded against his in-

clinations to Sarah's wish, for he remained devoted to her as before.

Hagar differs entirely from Sarah. She is modest, silent, timorous, full of submission without being slavish, for when a son is granted to her, she feels ennobled; the timid servant raises her head and Sarah complains: "Now I am despised in her eye." When Abraham finally dismisses Hagar and the boy, it is only after the promise of the Lord that the boy will become the forefather of a nation.

The poetical narrative about Rebeccah is well known. Beautiful in its simplicity is Rebeccah's consent to go with Eliezer. "And they called Rebeccah and said, 'Wilt thou go with this man?' and she said, 'I will go.'"

With all this energy, what graceful dignity of deportment! Approaching her future home, Rebeccah asks Eliezer who it is that comes to meet them; hearing that it is her future husband, she takes her veil and modestly covers herself. And "Isaac loved her." She remained his only wife.

Her deception of the blind husband, by substituting Jacob in the place of Esau, though not excusable, still is easily explained, if the custom of those times is taken into consideration. According to this custom, the son became the guardian of the mother after the death of the father. Rebeccah is afraid of rude Esau and his "foreign" wives, and naturally prefers to be dependent on the gentler Jacob. It was, in fact, only logical that she did not deem worthy of the blessing the son who so readily bartered away his birthright.

Jacab's flight to Laban brings us to Leah and Rachel. Rachel must have been of rather a hasty temper. It

is not quite clear for what purpose she takes the idols of her father, but the fact that she does it, and how she conceals them, and the odd exchange with her sister for the possession of the husband, show an almost modern vivacity and giddiness of disposition. Many a scholar has racked his brains to find out for what purpose she needed the "mandrakes." Some are of the opinion that she prepared a cosmetic of them, for, presumably, she must have been vain.

"And Jacob served seven years for Rachel, and they seemed unto him as a few days on account of the love he had for her." The lyrics of all times surpass neither in truth nor in depth these few simple lines: "The years were unto him as days because of the love he had for her." These words weave an unfading charm around the name of Rachel.

Leah is of quite a different disposition. She, the older one, is also the homely one, but her feelings are more intensified. She is capable of greater devotion, and of a deeper passion than her younger and more favored sister. That she is "hated by Jacob" she calls her "affliction," and on giving birth to the first son she exclaims: "Now my husband will love me."

Time passed on and the descendants of Abraham, Isaac and Jacob were in Egypt. They were called "Children of Israel." The yoke of servitude lay heavily on them, yet Pharaoh intended to destroy them utterly, and commanded to kill all their male children immediately after birth.

There occurs to me an anecdote which is related in the Midrash, and Dr. Mielziner, in his "Sleepy Audiences," tells thus: "It is related in the Midrash that the patriarch, Rabbi Jehuda, while lecturing one day

on the merits of the greatest prophet in Israel, was amazed by discovering that many of his hearers were quietly dozing. He at once exclaimed, 'Did you never hear of that remarkable woman in Egypt who at one time gave birth to six hundred thousand children?' Aroused and startled, the sleepers wonderingly turned their eyes towards the speaker, as if to say, 'Is it possible? Who was that woman?' But the Rabbi continued, 'Her name was Jochebed; she bore Moses, who, alone, was certainly equal to the 600,000 children of Israel whom he delivered from the Egyptian bondage.'"

For those who are able to read between the lines, Jochebed is an impressive and interesting figure. Imbued with faithful, motherly love, she dares to defy the command of the king. For three months she conceals her new-born boy. Day by day, and night by night, she trembles in mortal fear of discovery. Finally the growing child can not be concealed any longer. During sleepless nights Jochebed has contrived a plan which she now carries out. She takes a basket made of bullrushes, daubs it with pitch, lays her child therein, and puts it in the flags by the river's brink. Her daughter stands not far off, to see what will happen, while Jochebed, prostrated before the Lord, calls on Him to guard her son, her dearly beloved son. And, behold! The king's daughter goes to take her bath in the river; she sees the child, and sends her maid to fetch it.

The beautiful, weeping babe rouses the compassion of Pharaoh's daughter, and the sister, who now ap-
s, is sent by the princess to get one of the
omen to nurse the babe.

Miriam brings the happy mother, who now openly, and securely, is permitted to take care of her rescued boy. Surely, never ascended to the Lord a more fervent prayer of thanksgiving than that now offered by Jochebed.

Miriam, the judicious sister, who showed, in greatest danger, the greatest presence of mind, is "Miriam the Prophetess," who, when Moses effected the departure of the Hebrews from Egypt, went out, at the head of the women, and, with timbrel in hand, sang, "Sing ye to the Lord, for He has triumphed gloriously."

Another, more prominent, prophetess is Deborah. An excellent characteristic of Deborah's renowned "Song of Triumph" is given by A. G. Niemeyer. He says: "I hardly know of any other oriental song in which one finds such an abundance of thought. No circumstance of the whole battle is omitted by the sublime poetess. The condition of the people before this victory, the overwhelming power of the enemy, the cause of the weakness of the Israelites, the courage of some heroes, the battle itself, the part each tribe took in the great drama, the heat of the combat, the storms helping to rout the enemy, the disloyalty of the men at Meros, the victory of a woman over proud Sissera—all this one finds condensed in the song.

Equally remarkable is the great vividness of the ideas, the rich coloring by which everything is clearly brought before the eye, while the delineation always remains true to nature. So we see the picture of the country made insecure by the enemy. The highway is unfrequented, while the wanderer seeks crooked, unknown paths. We see the disastrous defeat of the

enemy, Sissera killed, and the anxiety of his mother on account of his tardiness. The last trait is completely original. The mother is anxiously awaiting Sissera's return; then she is calmed by deluding consolation; thinks of the booty before she is certain of victory, and counts already, in her mind, the treasures which the hero will bring home. Some stanzas may here be cited:

Hear, O ye kings! give ear, O ye princes,
I—unto the Lord will I sing.
Praise the Lord, the God of Israel!
Lord! at Thy going forth from Seïr,
At Thy walking out of the field of Edom,
The earth trembled, the heavens dropped,
The clouds dropped water.
The mountains melted in the presence of the Lord,
Yonder Sinai before the Lord God of Israel.
In the days of Shamgar, the son of 'Anath,
In the days of Ja'el, the highways were empty,
Those who traveled walked through crooked by-roads.
. . . . . .

Was there a shield seen, or spear,
Among forty thousand in Israel?
My heart is with the governors in Israel
That offered themselves among the people.
Praise ye the Lord!
Ye that ride on white asses, ye that sit in judgment,
Ye who walk in the way, utter praise!
. . . . . .

Then obtained dominion a few that remained,
The nobles of the people.
The Lord gave me dominion over the mighty.
They whose root is out of Ephraim were against Amalek;
After thee, Benjamin, with thy armies,
Out of Machir came down thy law-givers,
Out of Zebulun they that handle the pen of the writer.
The princes of Issachar were with Deborah;
Yea, Issachar, the support of Barak;

into the valley he hastened down.
At the stream of Reüben were great thoughts of heart,
Why didst thou sit among the sheep-folds,
To hear the bleating of the flock?
At the streams of Reüben were great searchings of heart.
Gil'ad abode beyond the Jordan;
Dan, why would he tarry in ships?
Asher on the sea-shore, abode near his bays.
Zebulun, a people jeoparding its life,
Naphtali —— on the high places of the battle-field.

. . . . . .

Out of the window looked, and moaned the mother of Sissera.
Why tarrieth his chariot in coming?
Why lag the wheels of his chariot?
Among her ladies the wise they answer
Yea, she answereth to herself,
Will they not find, divide booty?
One damsel, two damsels for every man,
A booty of colored garments for Sissera,
A booty of colored embroidered garments
Around the necks of the captives?

Chorus.

Thus, O Lord, may perish Thy enemies all,
But those that love Thee may be
Glorious as the sun at its rising.

This song of triumph includes the deed of Ja'el, who slew Sissera; as it was done treacherously, the deed is repulsive, like that of Judith. The people, however, regarded both of them as liberators, and held them high.

Rachab is conspicuous among the minor female characters of the Bible. She is a Canaanitish woman, but as she believed in the One and Only God, Jehovah, she can be counted a Jewess. The two men who were sent by Joshua to reconnoitre the city,

were saved, by her prudence and presence of mind, from falling into the hand of the hostile inhabitants of Jericho. She asks, in return, their forbearance towards her father's house, in case the city should be taken by the victor.

They swear to her to fulfill her request, and Joshua faithfully keeps the oath. He first has the family and property of Rachab brought into safety before he attacks the city. This narrative is characteristic of the sacredness of the oath among the Jewish people.

Quite a different phase of soul-life presents the daughter of Jephtha. Many a poet has sung about her. The events of her short life likewise go to prove the sacredness of the oath among the Jews. Jeptha goes with his inexperienced warriors to meet a mighty enemy; in his anxiety about the final issue he vows to the Lord, "If Thou givest victory unto me, then the first thing that will meet me out of the door of my house, I will sacrifice unto Thee." Unexpectedly his daughter, his only child, comes to meet him first, and at her sight he breaks out into despairing lamentations. She, however, the prototype of Iphigenia, says at once, "My father, if thou hast vowed to Jehovah, then do accordingly, for He has delivered thee from thy enemies, the Ammonites."

What a character! Imagine a girl in her first bloom, cheerful of mind, warm-hearted and enthusiastic. As soon as she hears that her father returns victoriously, she, in the joy of her heart, calls her companions with her to meet him with gladsome song and dance. However, instead of a joyful greeting, she receives from her father the sentence of death.

Well might she have been overwhelmed, but hardly

has the unhappy father finished speaking, when she, already calmed and composed, not only expresses her submission, but even with admirable terseness points out the religious obligation of fulfilling an oath, and tries to alleviate the anguish of her father by referring to the victory granted to him by the Lord. What a generosity and resignation—and not a trace of pathos.

She makes but one request—an entirely girlish request: Two months shall be granted to her, during which time she wishes to go up to the mountains with her companions, with them to lament her virginity. "To lament her virginity"; this is a characteristic trait of the Jewess of olden times. Jewish women knew of no greater calamity, of no deeper grief, than to remain childless—not to contribute to a new generation.

Barrenness was deemed a misfortune, yea, even a punishment of the Lord (entirely in contrast to Christian views). To have many children, and to bring them up in the love of God, was the greatest pride of every Jewess. Naturally, the grown-up young woman cherished the same hope to become in time a "Mother in Israel."

"Thus the intention of Jephtha's daughter to "lament her virginity" can be well understood, even by non-Jews. "And it came to pass, after two months she returned to her father, and he did with her as he had vowed."

It is recorded that it became a custom of young Jewish girls to go every year for some days to her grave "to sing of the daughter of Jephtha." This prevailing custom of the Jews to dedicate to dear departed ones "songs of lamentation," shows a deep sense of gratitude and a reverential spirit.

Hannah, the wife of Elkanah, presents a similar character of submission and love for God. She is unhappy, though tenderly loved by her husband. The grief of Jewish women weighs her down; she is childless. The gentle woman quietly bears her misfortune, yet the husband becomes aware of her secret tears. "Hannah, why wilt thou weep? Why wilt thou not eat? Why should thy heart be so grieved? Am I not better to thee than ten sons?" A kind word, indeed. But the greater the kindness of the husband, the deeper the grief of Hannah that she does not bring to him the blessing of children.

The most amiable qualities of human nature, the tenderest connubial love, finds expression in this devoted couple. Once, as at a certain time they went to Shiloh, to bring their yearly offering to the Lord in the temple, Hannah's long concealed grief broke forth. She wept bitterly while her lips moved in silent, fervent prayer, and she made a vow: "Lord of hosts, if Thou wilt look upon the affliction of Thy hand-maid and remember me to give me a male child, then will I give him unto the Lord all the days of his life, and no razor shall come upon his head.*

God grants her desire. A son is given unto her, and after she has weaned the child, she brings him, faithful to her vow, to the Temple of Shiloh, that he should there serve the Lord.

Her glorious prayer of thanks contains many sentences which later on, somewhat altered, found a place in the New Testament: "The bow of the mighty is broken, and those that stumbled are girded with

* That is, he should be consecrated to the Lord. Mark the dependence of the Jewess with which she determines the are of her son.

strength." "The Lord killeth, and maketh alive; He bringeth down to the grave, and bringeth up. He raiseth up out of the dust the poor, He lifteth up the needy, to set them among the nobles, and He assigneth them the throne of glory. He ever guardeth the feet of the pious ones, and the wicked ones shall be made silent in darkness; for not by strength can man prevail."

Every year Hannah came up with her husband to offer her sacrifice, and at the same time she brought to her boy Samuel a little overcoat. She had three sons and two daughters besides Samuel.

Abigail, the wife of Nabal, must not be omitted in this series of prominent Biblical women. David asks of rich but mean Nabal, who celebrates a feast, for some food for his exhausted men, which request Nabal insultingly refuses. David determines to take revenge for the insult; a faithful servant, however, informs Abigail of his intention. She at once sends rich presents to David, and she herself goes to meet him. She addresses him fearlessly, and yet so modestly, that David answers her: "Blessed be the Lord, the God of Israel, who sent thee this day to meet me, and blessed be thy intelligence, and blessed be thou, who has prevented me this day from coming unto blood-guiltiness."

The further one proceeds reading the Bible, the more one becomes aware of the candor of the scribes; they never palliate, but give the simple facts.

This is seen very obviously in the narrative about Ruth. The heroine of this lovely idyll is a Moabitish woman. The intermarriage with the daughters of Moab was not expressly interdicted to the Jews. Ruth became the daughter-in-law of Naomi, who had come

to Moab with her husband and two sons during a famine in the land of Judea.

After years of sojourning there, her husband and both the sons died, and she longed to return home to Judea. The two young wives accompany her, but at the border she tries to persuade them to remain with their people. "Go, return each one to her mother's house; may the Lord deal kindly with you, as ye have dealt with the dead and with me. May the Lord grant unto you that ye may find rest, each one in the house of her husband."

Both of them lovingly refuse to go, but she persists. "Turn back, my daughters—even if I will miss you—but the Eternal will be with me." Orpah returns, but Ruth does not leave her.

Ruth's surpassingly tender words are an everlasting testimony of faithful devotion: "Urge me not to leave thee, to return from following thee; *for whither thou goest, will I go, and where thou lodgest, will I lodge; thy people shall be my people, and thy God my God.* Where thou diest, will I die, and there will I be buried; may the Lord do so to me, and may He so continue, if aught but death shall part me from thee."

Ruth and Naomi are so destitute that Ruth has to take advantage of the privilege of the Jewish poor to glean in the fields what is left for them there after the harvest. She brings home to her mother-in-law the gleanings, as well as part of the food which she received in the field of Boaz.

A book could be written about the delicate psychological traits manifested by these three so different characters, Boaz, Ruth and Naomi, in their relations to each other. Naomi, truly great in her uprightness of

thought and of dealing, is convinced that the noble, virtuous Boaz and her beloved Ruth, if they were united, would become a blessed and blessing-bestowing couple. The wish of her heart is realized. Ruth becomes the wife of Boaz and the foremother of King David. At the birth of their first son, the women of Bethlehem hasten to Naomi to wish her joy: "She who is better to thee than seven sons, has born a son! He will be unto thee one who refresheth thy soul and nourisheth thy old age. Blessed be the Lord, who hath not allowed to be wanting unto thee a kinsman this day; blessed be the name of the Lord forevermore!"

"*Blessed be the name of the Lord forevermore!*" *This ever-recurring praising and calling to the Lord, and this continual thinking of the Eternal, this referring to Him the great and the small, the joyful and the sorrowful events, this is a characteristic trait of Biblical woman—nay, of all the Jewish people.* This trait can be traced from the earliest times up into our own period, for it is still found in God-fearing Jewish families.

CHAPTER VI.

JEWISH QUEENS.

WOMEN who swayed the sceptre often displayed a wonderful power of personality. They gave proof of a will-power and dignity, an energy and activity, which many a man might have envied.

Still, sovereigns are enabled to *govern* only in so far as their intellect and mind are developed and cultivated; without self-knowledge, or any knowledge of the means by which to exert a beneficial influence on the destiny of nations, they can but *rule*, rule justly or unjustly, according to their unrestrained passions. The Bible, however, teaches the solemn lesson: Injustice, by whomsoever committed, is an offense punished by Jehovah. Amos, the prophet, declares in the name of Jehovah right is right everywhere, wrong always wrong, even though perpetrated against Israel's worst enemies. "Let justice roll along like water, and righteousness like a mighty stream." (Amos 5: 24.)

In the first Book of Kings we find an awe-inspiring instance of Jehovah's punishment of atrocious injustice committed on the throne: "Ahab, the King over Israel, did what is evil in the eyes of the Lord. And it came to pass, as if it had been too light a thing for him to walk in the sins of Jeroboam, the son of Neboth, that he took for a wife Jezebel, the daughter of

Ethbaal, the King of the Zidonians, and went and served Baal, and worshiped him."

Jezebel, the Phœnician princess, although wedded to the King of Israel, never became a Jewess, but even introduced the worship of Baal in the dominion of her husband. Ahab himself built a Baal's temple, and in it erected an altar to this idol.

Not satisfied with this, Jezebel stained her hands with the blood of the prophets, who remained faithful to Jehovah. She even stretched out her hand against Elijah, who, however, was wonderfully saved.

Jezebel's wickedness of heart was fully displayed in the grossly vile murder of Naboth, who was not willing to part with the vineyard, the inheritance of his fathers, which Ahab desired for an herb garden.

Jezebel misused her royal power, employed false witnesses, and had the innocent Naboth stoned to satisfy the whim of her husband.

One is forced to admire the impartiality of the scribes, who, without palliating, relate all the facts as they transpired.

Jezebel's horrid deeds kindled the wrath of the Eternal, and His just retribution is manifested by her ignominious death. "And they went to bury her, but they found nothing of her but the skull, and the feet, and the palms of the hands, for in the fields of Jezreel the dogs ate the flesh of Jezebel." This was her end, an awful *memento mori* for all those who abuse imperial power.

The strange narrative of Esther, so "beautiful of form and handsome of appearance," who was made Queen after the banishment of the dignified and modest Vashti by despotic Ahasuerus (others say Xerxes, or

Artaxerxes Longimanus), is well-nigh too unhistorical to deserve special mention.

Interesting are the various attempts to prove that this is not at all a Jewish script. Firstly on account of the fact that the incident of slaying a multitude of men with their wives and children is wholly un-Jewish, and, furthermore, because in the whole Book of Esther there is *not once mentioned the name of God.* The last fact is indeed convincing that the author was no Jew.*

After the ghastly death of Jezebel, the "Brunhild of the Bible," as a modern author calls her, there is for a long time no mention of any Jewish queen. Many of the passages are obscure and legendary. A number of kings of very doubtful merit succeeded one another, under whose reign idolatry and immorality became more and more prevalent.

At last the name of Athaliah occurs. She was the mother of Ahaziah, of whom it is written: "Also he walked in the ways of the house of Ahab, for his mother was his counselor to act wickedly." (II. Chron. 22: 3.)

After Ahaziah was slain by Jehu, and Athaliah saw that her son was dead, "she arose and destroyed

*Zunz, in his collection of essays, says: "All difficulties disappear if one accedes to the theory of the Persian origin of the Purim Feast, and considers the narrative a poetical creation. The Persians celebrated a feast in the seventh month, at which occasion presents were sent around, and the poor richly remembered. The Jews, sojourning for a long period in these countries, became used to the custom, as is even now the case in Germany with the presents on Christmas. The Elders, who could not abolish the custom, took care to provide a Jewish origin for the feast by the story of Esther.

all the seed royal." That is all that history records of her reign.

Also to her was meted out just retribution. By violence she ascended the throne, and by violence she lost throne and life.

One son of Ahaziah, a young boy, had been secretly saved, and was proclaimed king in the sixth year of her reign, and she was executed by the opposing faction.

Also under the new king, and his descendants, irreligion and depravity steadily increased. The most remarkable phenomenon of these times of demoralization is the advent of the prophets, among whom also a woman, the prophetess HULDA, acquired great authority, and whose counsel was sought in important questions.

During the period of Jewish wars against their oppressors, until the time of their independence, we find no names of women mentioned, although there were thousands who gave proof of that wonderful heroism, that strong and fervid patriotism of the Jews, of which later on will be spoken.

John Hyrcanos, a noble and God-fearing sovereign, bequeathed to his wife, (name unknown), his entire authority; he "left her to be mistress of all." This proves, very forcibly, in what high esteem she must have been held by Hyrcanos as well as by the people. Aristobolus, her ambitious son, however, is said to have committed the monstrously barbaric act of casting her into prison, where she died from hunger.

"However, this appears to be an invention. If this had been true, why should he have not disposed in

a similar manner of his brothers?"—*Isaac M. Wise*, "*History of the Hebrew Second Commonwealth.*"

Salome, the wife of Aristobolus, must have been his superior in every respect. After his death she did not retain the regal power for herself, but released the three brothers of her dead husband, who had been imprisoned by him, and proclaimed one of them, Alexander Jannæus, king.

Alexander Jannæus married Salome, as the Law of Moses ordained, and reigned successfully for twenty-seven years, securing peace by severe measures. A mortal sickness befalling him, he summoned his wife to his bedside, and gave her such advice as would secure the kingdom to her, although she had two grown-up sons. She must have been a judicious, God-fearing woman, for she succeeded in maintaining peace among the sorely-tried subjects, and in gaining the friendship and assistance of the Pharisees, who had obtained a powerful ascendency.

Herod, the son of Antipater, a convert to Judaism, who later on won great renown, was born in the seventh year of her administration.

Salome, who assumed the name of Alexandra, kept the kingdom free from invasions of enemies, and her subjects enjoyed prosperity and peace. She died at the age of seventy-three years, at a time when her wisdom was most needed by her country. The elders of the nation came to seek her counsel even on her death-bed.

The difficulty in question was, that her elder son and rightful heir to the throne, Hyrcanos, was completely deficient in all the qualities required by a successful ruler, while Aristobolus, the younger but more

energetic brother, had stolen away from Jerusalem, and had secretly secured the allegiance of his friends in the different fortresses.

Amid this confusion Alexandra died. The pernicious quarrels of the brothers, their appeal and final subjection to Rome, destroyed all bonds of peace and allegiance which womanly precaution had secured by years of patient endeavor.

After Roman minions had poisoned Aristobolus, had put to death his son, Alexander, and after they had perpetrated other atrocities, Herod was proclaimed King of Judea, through the intervention of Antonius and Octavius, of the Roman Senate.

Herod had no right to this title, for he was a foreigner, and a very doubtful proselyte, as he showed by his deeds. He united himself, by an act of policy, with Mariamne, the youthful representative of the Asmonæans. Mariamne could not have been more than fourteen or fifteen years old when she became the wife of Herod, whose sister, Salome, bore her a deadly hatred.

The fate of the beautiful and lovely daughter of Alexander is, indeed, of utmost pathos and tragic. From the poet Chalderon to the keen-witted Voltaire, and passionate Hebbel, her touching relations to Herod have been effectively dramatized.

During the siege of Jerusalem Herod returned to Samaria to wed Mariamne, four years after their betrothal.

It was ambition, as much as love, which induced Herod to seek this marriage. Forced to go to Rome without his wife, Herod invested his uncle, Joseph, with the power of command, and at the same time

gave him the secret order to slay Mariamne instantly, if he should be condemned to death by Anthony.

The reason that Herod gave for this cruelty was, that he loved Mariamne so intensely that he could not bear the thought of her becoming the wife of another man after his death. Besides this given reason, however, there was another one, not revealed by Herod's words, but by his deeds—he could not bear the thought that the Asmonæans should regain their legal inheritance, in case of his death.

Joseph, wishing to awaken a warmer interest in Mariamne for her husband—for her affection had died away since her brother's murder—intrusted to her the command he had received from Herod at his parting, in order to prove to her how deep a love he bore for her.

What must the young queen have felt at the revelation of the cruel selfishness of her husband!

Salome, the sister of Herod, and the bitter enemy of his wife, met Herod on his return to Judea, and charged Mariamne and Joseph with dishonorable relations. She, the unbeloved and neglected princess, sought to revenge herself on her, who was honored and cherished by everyone, who, as if by a charm, won all hearts.

Mariamne's purity and truthfulness, however, had impressed Herod so deeply that with him her word outweighed the accusation of Salome, and he asked Mariamne's pardon for his suspicion. Touched by his confidence, she, in the same confiding spirit, appealed to him whether the command to slay her, in case of his execution by the Romans, was a just one. Herod, infuriated by her question, which seemed to imply an understanding with Joseph, rushed at her with his

drawn sword, but her calmness and beauty disarmed him. Joseph, however, was executed without even a trial.

Five years later Herod went on another expedition, and again he gave the cruel command to his treasurer that in case of his death, not only Mariamne, but also her mother, Alexandra, should be executed. As on the previous occasion, Sohemus, the treasurer, disclosed the barbarous command to Mariamne.

On Herod's return he was received by Mariamne with coldness. After all that had passed, how could she receive him differently? She was too noble-minded to stoop to deceit; she, a true Asmonæan, could not dissemble, even in the face of the danger of death.

Herod, enraged at her indifference, and incited by the scheming Salome, who again accused Mariamne of dishonorable conduct, at once ordered the execution of Sohemus. Mariamne was summoned before a tribunal, which, on false accusations, proffered by false witnesses, condemned her for attempting the life of Herod by poison.

Mariamne met her death with quiet dignity, surrounded by a vast multitude of people, who, in awed silence, pitied her youth and surpassing beauty. She was twenty-five years old when she was executed.

Even Josephus, who does not render full justice to her character, is forced to say: "And thus died Mariamne, a woman of excellent character, both for chastity and greatness of soul."

After years of machinations and intrigues of the scheming Salome, Mariamne's two sons, Alexander and Aristobulus, "noble in mind and handsome in appear-

ance," had to share the fearful fate of their unhappy mother.

Thus ended the last scions of an illustrious family, who had given a series of righteous and renowned rulers to the people of Israel. Herod's tyrannical cruelty, bordering on insanity, is well known. To him was imputed the so-called "Bethlehemic" child-slaughter. Under his disastrous government the people grew more and more disheartened, and the teachers and leaders became dejected.

In order to be able to take for second wife Mariamne, the daughter of the priest, Simon ben Boeth, Herod, with self-assumed power, deprived the high-priest, Joshua, of his office, and gave it to Simon. By this arbitrary proceeding he divested high-priesthood of all its dignity and inviolableness. Out of the ensuing confusion of opinions, three different factions gradually formed. One of them, the Pharisees, faithfully adhered to the teachings of Judaism, *Hillel* presiding over their schools. He advanced the old *Jewish* maxim, "*Love thy neighbor as thyself.*" The Sadducees formed the second party; they endeavored to reestablish the independence of the Jewish state; out of the third party, the Essenes, came forth Jesus of Nazareth, who sought to fuse new ideas with the old Jewish laws.

After the Asmonæans, among whom are found some of the most estimable and lovely female characters, the group of Herodotians appear. Besides the intriguing Salome, there are mentioned Glaphyra, the daughter of King Archelaus, of Cappadocia, who was wedded to the ill-fated Alexander; and the daughter of Salome, Bernice, the wife of young Aristobulus. Besides

these, Herodias, Drusilla, and another Salome (the dancer), are named. All of these sovereigns show the influence of the Greco-Roman licentiousness and depravity more or less in their deeds.

The last Jewish queen, Cypros, was the faithful, upright wife of the prodigal, inconsiderate Herod Agrippa. Courageously she stood by him in his various exigencies, and at last had the satisfaction of seeing him honored and beloved by the people.

Strange and changeful as was Agrippa's life, so singular was also his death. At a national festival, where he appeared in a mantle entirely embroidered with silver, he suddenly perceived an owl hovering above him; and remembering a prediction, he became so frightened that he fell sick, and within five days died. He left, besides a son seventeen years old, three daughters, Bernice, Mariamne and Drusilla.

Roman satirists and historians speak slightingly of these Jewish princesses. The cause of their dislike was the fact that they were Jewesses.

"A glance over the appendix of the fifth book of Tacitus's history will show the unfavorable light in which the Romans were accustomed to regard the belief, customs and ordinances of Judaism; and, therefore, it is more than likely that the very fact of Bernice's being a Jewish woman, unusually beautiful and gifted, admired by Vespasian, and actually beloved and nearly wedded by Titus, should have excited the extreme jealousy of the Romans; from such a predisposition, calumny and suspicion, however base and unfounded, are sure to proceed.

"Josephus, whose history favors the Romans, and who adopts their views as much as possible, of course

brings forward the same reproaches, which, however, he never attempts to prove."—*G. Aguilar.*

With the end of Agrippa the end of the Jewish kingdom was at hand. For a short time Judea remained a Roman province, but this short intermission was soon followed by its entire destruction.

Jost, in his "History of Judaism," gives a graphical picture of this period: "The curtain had dropped; the scene of those memorable events which glorify the last days of Jerusalem—this scene had been destroyed, the whole land was covered with ruins. The banner-bearers of religion had fallen by the sword; the prisoners were either driven into the arena, a prey for wild beasts, or sold into servitude. Fugitives sought security and shelter in distant lands. The dwelling places of the people, who, for the sake of their sacred trust, had entered the lists against the mightiest among the nations, offered the sad spectacle of desolation—widows and orphans, without protectors, vainly seeking for bread, weaklings whom war had disregardingly passed by, acres unploughed, plantations neglected, produce of the soil a spoil of wild hordes overrunning the desolated fields. What hope was left there? What remained for the despairing few, for the rest of the fearfully tried people, but to subject themselves to the victor, to renounce all independence, and without power to resist the disintegrating influences, gradually to pass away?

"The effect, however, was a different one; an entirely opposed one. The weapons of the enemy had subdued the insurrection, but not the spirit which animated it. The victors had devastated the land, destroyed the wealth, cut off all means of subsistence,

crushed and dispersed the combatants, but in the weak few who escaped—in them lived on unshaken hope; hope, the constant companion and consolation of Israel. The Romans had fought the *Jews* who had opposed their might, but not their Judaism.

"Jewish communities still existed, which did not provoke persecution; there remained quiet inhabitants who gave no cause for suspicion, and from the scholars who naturally looked unfavorably on war; from them only a quieting influence on the minds could be expected. *Religion revived.*" Yea, it gained adherents in distant countries. Jews had settled in Adiabene, a kingdom in Assyria, and the Queen, Helena, accepted their faith. Izates, her son, had been educated at the Court of Abenering, King of Characene, and there, by a strange coincidence, turned a convert to Judaism at the same time. Both remained zealous adherents to the faith of the Only God.

Helena journeyed to Jerusalem to worship at the holy shrine, though a famine was raging there. She and her son relieved the suffering in Jerusalem, as much as it was in their powers. They distributed large quantities of corn, dried figs and money. They reigned twenty-four years in peace and security, always intent on the welfare of the people.

After the death of Helena and of her son, Izates, their remains were transported, according to their wish, to Jerusalem, and there interred. Their successors also embraced Judaism.

Empress Poppea was likewise kindly inclined towards the Jews, and tried to palliate the injustice inflicted on them. Aures Damia, who was honored by

the title "Cahena" (Priestess), was the Queen of a Jewish tribe on the African coast. She fought courageously at the head of her army against an overwhelming enemy. Judith, a Queen of the Fellahs, made Judaism the national religion. Her dynasty reigned up to the tenth century, at which time Christianity was enforced in her realm by the Crusaders.

All the foregoing facts go to prove that "the woman of Israel enjoyed a temporal power and privileges peculiarly her own, and that she was debarred in not a single instance of the spiritual privileges and solemn responsibilities which had been bestowed upon her by the law of God."—*G. Aguilar.* Some of the last princesses of the Idumæan line, who never faithfully followed the laws of Jehovah, but remained addicted to idolatrous customs, show in their character how woman's nature, if not controlled by self-criticism, turns to extremes. With them the inborn womanly gentleness changed into cruelty, humility into haughtiness, modesty into frivolity.

The peculiar inmost nature of woman is liable to become perverted by a station of power and publicity, if her easily excitable sensibilities are not subdued by the harmonious education of mind and heart, if she does not learn self-control.

However, if some women became presumptuous in fortune, others showed their true nobility in trials.

We will learn in the following chapters that Jewish woman proved an elevation of mind and greatness of soul in affliction and calamities, before which every other heroism fades.

CHAPTER VII.

IN THE DARK MIDDLE AGES.

"My mother's sons were angry with me."
Solomon's Song.

JERUSALEM had been destroyed. The temple lay in ashes. The city was leveled to the ground. 1,100,000 Israelites perished during the siege; 97,000 languished in Roman captivity; 2,000, despairing, committed suicide; nearly 3,000 were cast as prey to wild beasts, or burnt for the amusement of the public; and 230,000 fell in other places as victims of this war. The remaining few, who dared to cling to the belief in the One and Only God, were threatened constantly with death.

Strange that the heroism of the one, the inhuman bloodthirst of the other, was not finally exhausted; that it continued through centuries, even until our age.

Was there ever written a history of the persecutions of the Jews? One is led to the belief that such a history could never be completed. The writer could not but be overwhelmed with shame and horror. The compilations of the accounts are blood-curdling.

It is related in the Talmud that at the conquest of the fortress Bethar the blood of the slain women

and children flowed like a stream into the sea a mile distant.

The dispersed Jews found everywhere smaller or larger Jewish settlements, for many of their forefathers had emigrated, centuries ago, on account of persecution. The Jews became cosmopolitan. They remembered the words of Jeremiah: "Promote the welfare of the city where thou dwelleth." Later teachers enjoined on them to uphold the laws of the land which they inhabited as faithfully as their own laws. Already during the sway of the Romans Jews had settled in Cologne. By inherited habits they cultivated vineyards, became farmers and craftsmen—only a few of them turned to trade. I. M. Schleiden remarks: "The Jews were farmers until the Christians deprived them of their possessions."

The dexterity, industry and quiet habits of the Jews gradually dispelled the prejudice of their enemies, and finally they would have been permitted to live in undisturbed peace if now the Christians had not arisen against them.

"All persecutions by the heathens and Mohammedans were now of rare occurrence, and of short duration. The really atrocious persecutions of the Jews, which have now lasted 800 years, commenced only wtth the Christians."—*I. M. Schleiden.*

Manslaughter became canonically sanctioned by the crusades. More than seven millions of men were slain, "to the glory of God," and just as many were reduced to beggary.

It was the women who encouraged the men fearlessly to meet death. When, during the first crusade, the Jews in Mayence were threatened by the rabble

with death, in case they did not submit to baptism, then the wives with their children assembled, requesting the husbands first to slay them, and then to commit suicide.

Where the choice was left to them between death and baptism, there thousands threw themselves into the flames, or drowned themselves, with the old sacred exclamation on their lips, "The Lord is the God of Israel, the Lord is One!"

Suffering the most appalling cruelties, the Jew and the Jewess remained faithful to their God. The whole contents of the collection of "Poetry in the Synagogue During the Middle Ages," compiled by L. Zunz, speaks of their fear of the Lord and their fearlessness of death.

Scarcely had those who survived recovered from the horrors of the first crusade, when, already, the forebodings of the second one could be perceived. Whole families were slaughtered, false accusations being brought against them. Jewish books and scrolls even were burned. At Paris, besides the works of Maimonides, twelve hundred volumes of Talmudic books and commentaries were consigned to the flames.

The year 1391 was a year of mourning for the Jews of Spain. The inquisition had been established, and Thomas Torquemado, a monk of the order of St. Dominic, was appointed chief inquisitor. In a few months more than ten thousand human beings fell victims to fierce fanaticism. The clergy, which exercised a great influence, roused the prejudice of the people against the Jews. The kings became imbued with the same fanatic spirit, and favored the conversion of Jews, and still more so the confiscation of the possessions of the unconverted ones.

In order to save life some Jews submitted to baptism, but remained Jews at heart. These converts were called Marannos. As they were prosperous, they roused the envy of the populace, and never were safe from the spies of the fearful inquisition.

Finally, in the year 1492, the Jews were expelled from Spain. It was left to their choice either to accept Christianity or to become exiles.

Ferdinand and Queen Isabella made good use of the Jews as long as they needed them, then they offered them the alternative of baptism or death; at last, after having deprived them of their possessions, they drove them into exile. But with the expulsion of these thrifty and industrious people the resources of the land were diminished and it became destitute. The impartial historian, I. M. Schleiden, writes: "The exclusive managers of the persecutions of the Jews were the bishops. They, among the Christians, proved to be the incarnation of ignorance and licentiousness. With few exceptions, they spent their lives in idleness and revelry. For this they needed money, much money. As far as it was feasible this was procured by taxes and begging for the church. But their own congregations had to be somewhat spared, so they turned to the heretic Jews, whom they found convenient, defenseless objects for plunder. That this was the real motive and object of the persecutions of the Jews is proven by the decrees of the councils, by the laws, and by the very proceedings. All this was aggravated by envious hatred, provoked by the intellectual as well as moral superiority of the Jews. Every Jew with whom they came in contact proved a confounding satire on their ignorance and stupidity.

"In the frequent disputations of the clergy and the Jewish teachers, the former were every time ignominiously worsted.

"Most of the priests were not even conversant with the Bible, the knowledge of which had become part and parcel of the inner life of the Jew."

Bishop Agobard, of Lyons, complained "that the sermons of the Jews in their synagogues were pronounced, even by Christians, as better and more edifying than those of the Christian priests."

It is well known how the ridiculous accusations of the killing of Christian children, and of poisoning the wells were circulated among the populace, how they were credited, and of what endless misery they were the cause. The priestly slaughterers gradually became aware that the steadfast adherence of the Jews to their faith had to be ascribed, in most cases, to the heroism of Jewish women. As a consequence, the persecution of women increased. In the year 1501 sixty-seven Jewesses were burned. A number of women drowned themselves in despair; in other places they were driven away. We read repeatedly of women who sought death in the floods.

Their prototype is Esther, the daughter of the magistrate of a synagogue, who, in the eleventh century, with a number of companions, all weighted down with stones, threw themselves into the Moselle. Nearly one hundred thousand women and girls sought death in this manner in order that they should not be forced to be faithless to the God of Israel, to the One and Only God.

A touching incident is related which occurred in those days. Some Rabbis, sailing on the Mediterranean

Sea, fell into the hands of pirates. One of them, Rabbi Moses, was accompanied by his wife and child. The captain fell in love with the Rabbi's wife, and pursued her with his attentions.

Vainly seeking to avoid his advances, she asked her husband in Hebrew whether those who perish in the sea could hope for resurrection? He answered her with the words of the Bible: "The Lord hath said, from Basham I will bring back, I will bring back from the depths of the sea." Without further hesitation she threw herself into the sea and was drowned.

Esther, a Grecian Jewess, wife of Jacob Cohen, met a similar fate on her flight from Italy in the year 1532.

More fortunate was a Jewess by the name of Maria Nunnes Pereyra. On her flight from Holland she was made a captive by an English ship. Her charming ways and the dignity of her deportment made such a deep impression on the owner of the vessel, who was an English duke, that he wooed her with passionate eagerness. He offered her his hand, and although she refused his offer, because in order to become his wife she would have had to renounce her faith, he still hoped to win her.

He remained near her at their arrival in London, and introduced her to Queen Elizabeth. The Queen herself soon felt so deep an interest in the beautiful and highly educated Jewess that she asked her to accept Christianity and to become the wife of the duke. The favor of the Queen could not fail to impress the fugitive, who needed protection in the foreign land; nevertheless, she remained faithful to the Eternal, and declined conversion. Finally the Queen dismissed her, not ungraciously, and she went to Holland. In Am-

sterdam she gathered around herself a number of faithful adherents of the Mosaic law. This was the beginning of the later-on large and influential Jewish community.*

Another interesting Jewess of superior attainments ought likewise to be mentioned here: DONNA GRAZIA NASI, who was born in Portugal in the year 1501. She was left a widow in her twenty-fifth year, and had to face most trying circumstances.

The establishment of the Inquisition, which from year to year exacted enormous sums from the Jews on the most trivial pretenses, forced Donna Grazia to flee to Holland, in order to save her life and fortune. Here she had to deny her belief; but she could not endure this dissimulation, and was anxious to move to a place where she could openly acknowledge her faith. Only after enormous sacrifices and sufferings did she find a refuge in Venice. From there she went to Ferrara, and finally to Constantinople. Here, among the Turks, she obtained what Christians had refused her—the freedom to live without falsehood and hypocrisy. She openly confessed Judaism, assumed the name of Hannah, and evinced her deep religiousness by her love for her coreligionists and by works of charity.

She founded synagogues and schools, promoted learning and science in every way, and assisted the poor and persecuted.

At that time, when the Pope, Pius IV., committed horrible atrocities against peaceful Jews, Grazia-Hannah obtained the assistance of the Sultan. He gave

* The Pereyras form even today a widespread family; some of them occupy high and influential positions.

them his protection and granted them refuge. She died deeply deplored by a host of friends in the year 1569.*

Her daughter, DONNA REYNA, was far more favored by fortune. Out of love to her, and out of respect for her mother, her husband accepted the Jewish faith. At the side of her husband Donna Reyna rose higher and higher, till at last she became DUCHESS OF NAXOS. Sultan Suleiman gave to her husband the City of Tiberias, which the latter settled with Jews. Selim, a friend of the Sultan, made him Duke of Naxos, and of the other Cyclades. Donna Reyna resembled her mother in unwavering faithfulness to her inherited belief. She used her riches in promoting science, and she established several printing-houses.

In 1348, after the crusades, the Black Pestilence began to rage in Europe. The frightful disease afflicted rich and poor, young and old, but spared the Jewish communities. This fact roused the suspicion and the hate of the fanatics against the Jews. They were not reasonable enough to understand that the frugality, moral conduct and clean habits† of the Jews were

* Samuel Usque, in Ferrara, dedicated his work, "Consolation for the Afflictions of Israel," to her. He praises her as the "heart" of her people. His brother, Abraham, is indebted to her for the publication of his Spanish Bible, which afterwards became famous.

† There is a great deal of material at hand to prove the sober habits and health-promoting ways of the Jews.

"The Jew, avoided and shunned, always left by himself, became introspective, and thus the powers of his mind increased. The peculiarity of the matter taught in the Rabbinical schools, as well as the method of teaching, deadened the senses for the outside world, but awakened the intellect even

sufficient to explain the phenomenon. The Jews were accused of poisoning the wells—as if they would not have had to drink the same water! The cry was raised: "The Jews have poisoned the wells! put them to the rack!" Accordingly the Jews were tortured, burned, or killed by the sword.

Of the many martyrs, only one young heroine shall be mentioned, CATALINA TERONGI, sister of Raphael Benito Terongi. On the 6th of May, 1691, she, with twenty-five other sufferers, was led to the stake. All their crime was the firm belief in the One and Only God. Catalina, enveloped by the flames, screamed with terror and pain, and piteously asked to be released. Questioned as to her willingness to be baptized, she firmly refused, and dying, consoled her brother expiring at her side.

Poets immortalized her in their songs, which the women of the isle sing at their work even today. One stanza of it reads:

"Com es foch li va arribá,
A ses rúas des calsons,
Li deya: "Falet, nót dons;
Que te carn nos cremerá."

(Encompassed by the scorching flame,
Dear brother, whom I cherish,
Trust in the Lord, O bless His name,
Our souls, they can not perish.)

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in the dullest mind. This deadening of the senses is naturally accompanied with utmost frugality, love of justice, and a moral conduct, confined within religious bounds."—*Dr. L. Philippson.*

When all these elements combine, bodily health will naturally be promoted.

These atrocities were perpetrated at the same time when Bayle was completing his dictionary, when Christian Thomasius* founded the first German newspaper, Leibnitz stood in the full vigor of his creative power, when Pascal's letters against the Jesuits had been read during three decades, and his "Thoughts About Religion" were published, when Fenlon's Telemach had appeared in a great number of editions, when Locke had written about "Religious Toleration," and Newton lived and worked in the full power of his great intellect!

In the times of the first most cruel persecution the Jewish women were possessed of an enthusiasm which nearly verged upon frenzy, but the next generation, born amidst anguish and trembling, gradually became faint-hearted. They possessed no more the courageous fearlessness of death; they begged for their miserable lives. The hierarchy continued to foster and propagate fanaticism and superstition as bars against the victorious, onward-pressing march of enlightenment.

The artificially developed fear of witchcraft made the people look around suspiciously for persons whom they might accuse. Jewish women, so different from the others in their exterior as well as in their mode of living, and especially the old and unprepossessing ones, fell most frequently victims to the absurd accusation of being sorceresses.

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*In his essay, "De crimine Magiæ," he energetically and vehemently fought the horrid witch trials, so that the tribunals gradually became ashamed of putting in scene such blasphemous and inhuman proceedings. He was not quite as successful as regards the stopping of torture, as will be seen in the following pages.

But the theme is too sad. The reader who wishes further information will find abundant sources of information. A Family-Megillah,* dating from the year 1738, which came into the possession of Dr. J. M. Jost, does not give the proceedings against a witch, but furnishes an accurate picture of how, on false accusations, Jewish people were repeatedly subjected, during five years, to the same exceedingly cruel torture, followed by the acquittal of the tortured on account of proofs of their perfect innocence.

The account of these cruelties by one of the sufferers is characteristic. No reproach, no complaint is to be found; only gratitude for the kindness of the Eternal is expressed. "Blessed be He who giveth strength to the weak"—so begins the account, and it ends, "The Lord save us in distress, and guard us in times of trouble; make us glad, and satisfy our wishes in His bountiful kindness and infinite mercy. Amen!"

If in the year 1643 Tortenson's Swedes, on their robbing expeditions, acted so brutally that, on their approach, Jewish women and girls drowned themselves; if scholars, teachers, and rabbis, with their wives and daughters were killed by the pillaging soldiery, then the excuse can be pleaded that the fury of war had brutalized the people. If in 1680, at a court festivity, for the enjoyment of the guests, Jews were burned, with the exception of one of the accused, a beautiful fifteen-year-old girl, BLANKA NOGUEIRA, who, instead, was *favored* with a sentence of life-long im-

*In the "Year-book of History of the Jews and Judaism." (Vol. II., S. 39, ff.)

prisonment, then this took place in Spain,* where, perhaps, everything was possible. But imagine: torture exercised during five years against innocent people, in Germany in the eighteenth century, in the beginning of the era of enlightenment, of humanitarianism, of the sciences!

Ten years later—1748—the Jews were excluded from Posen, and a Jewess was executed as a witch in Würzburg at the very time when *Franklin* invented the lightning-rod, *Pereyra*, a Jew, perfected the art of instructing the deaf and dumb, *Montesquieus* wrote his essay, "The Spirit of the Law," by which the Inquisition was condemned, and Lessing depicted Jewish Culture in his "Jews." In 1751 Pope Benedict renewed an old decree prohibiting all intercourse between Christians and Jews. In 1753, on the Feast of Booths, FEIGE, the daughter of Joseph of Balechow, and wife of Dr. Israel, though innocent, was beheaded.

But enough of examples. If a hundredfold larger space, than this chapter affords, were at my disposal, it would not suffice to give an adequate picture of the sufferings and of the heroism of Jewish women.

"As if all the powers of the world were conspiring to exterminate the Jewish race, or to reduce them to a brutalized hord, so fiercely were they beset," says *Gratz*, "but their allegiance to their laws grew only firmer." This fact is easily understood. The merciless brutality of their persecutors could not but raise the suspicion of the Jews towards the Christian creed.†

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*Madame de Villars, wife of the French Ambassador, who was present, writes: "The atrocities perpetrated against those unfortunate Jews beggar description."

†Luther declared, "Had I been a Jew, and had witnessed

Furthermore, the whole belief in the Trinity, the worship of Saints, the deification of Mary, all these customs recalling idolatry, were in direct opposition to the pure Monotheism of Jewish teachings, that the Jews, as God-fearing and honest men, could not but choose death, rather than violate their first and most sacred command, "*Thou shalt have no other gods besides me!*"

The gigantic injustice which was perpetrated against them on account of their firm attachment to the pure faith in ONE GOD gradually paralyzed their mental powers. It is infinitely touching to see how the Jewish people, to whom Jehovah, as the JUST and MERCIFUL, was ever present, searched for some offense, some demerit of their own, in order to explain to themselves their misfortune. "We have trespassed" is the constant refrain of their prayers, their songs and hymns—בַּעֲוֹנוֹתֵינוּ הָרַבִּים ("*on account of our many transgressions!*") Frequently the opinion is met, "The Jews must be more wicked than the other nations are, for their prophets, their orators, their leaders, all reproach them with their failings." Our faults might not have been greater than those of other nations, but they met with open and more severe rebuke. At all events, this criticism was not only exercised by the prophets and leaders, but likewise by the people. If calamity befell our ancestors, if they had to bear any grievous fate, at any accident, or even at a manifest injustice done to them, the first word on narrating or hearing the same was, "On account of our many transgressions." They always searched in their own conduct

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the ruling and teaching of Christianity by such dolts, I would rather have become a swine than a Christian."

for the cause of their afflictions. I could prove it by innumerable quotations that the Jews, in accordance with the prototype of the prophets, *were proud of their ideals*, but *modest in regard to their actual achievements.* Nearly all other nations were eulogists of their past; the Jews alone uttered on decisive occasions, "We and our fathers have sinned!"—*Lazarus*, "*Free and Faithful*," *p.* 109.

בַּעֲוֹנוֹתֵינוּ רַבִּים — "On account of our transgressions!" Only by this ever-recurring exclamation one learns to understand the meek patience which the Jews evinced through centuries—a patience that could be scorned if it would not compel our admiration. They were slaughtered with their wives and children without offering any resistance, in the conviction thus to atone for their transgressions, but by their resignation they heightened the prejudice and insane presumption of their tormentors.

How strange! What Jesus commanded, they did not obey, and what he never preached, they taught: Trinity, iconolatry, celebration of Sunday (an arbitrary transference of the Sabbath which Jews and Christians jointly celebrated during the first five centuries), and persecution of the Jews. Thou gentle Rabbi of Nazareth, Thou didst not anticipate that to Thy words of love and kindness the lie would be given by those who call themselves after Thee—Christians.

CHAPTER VIII.

MORE LIGHT.

HOW could Jewish women resist such harrassing tribulations? Had they not to succumb to dull despair?

No. The belief in the ONLY ONE was their staff and support. Undismayed they stood at the side of their sorely beset husbands, laboring, managing, extending their activity as far as their fetters permitted, and educating their children in the fear of the Lord.

Innumerable martyrs are found among Jewish women, but very few favorites. We hear of beautiful, charming and intelligent Jewesses, who gained influence over princes and over kings, but they used this influence well, advancing knowledge and science, and seeking to improve themselves. Some names are mythically mentioned in Poland and Spain. One of them is called Rachel, another Magdalene, and a third one, who is better known, was Esterka (Esther), whom Kasimir the Great, the noble King of the Poles, intended to marry. History relates also of a charmingly beautiful Jewish girl, who was married to the Czar Alexander. She received the name Theodora. However, the quick change of fortune turned her head and spoiled her naturally amiable disposition.

More favorably and better known are Jewish women

who, by their energy and intelligence, exercised a beneficial influence in their families, as well as among their people, and thus became an honor to them.

DONNA GRAZIA (HANNAH) NASI, and her daughter, DONNA REYNA NASI, Duchess of Naxos, have been mentioned before. Besides these, MARION, from *Palmyra,* one named HANNAH, and others are spoken of as having raised themselves high above the enslaved position of their coreligionists by their superior endowments and sound judgment.

ZAYNAB and CAFYA, the two Jewish wives of Mahomet, are said to have been possessed of great originality of character.

The former, an enthusiast of great temerity, became, only after long resistance, by compulsion, the wife of Mahomet. This coercion turned her antipathy into hatred, and she sought to revenge herself by attempting to poison the prophet. But instead, a companion of Mahomet accidentally ate the poisoned food and died. Mahomet delivered the passionate woman to the relations of the poisoned man, and she fell a victim of their revenge. Mahomet was not favorably inclined toward the Jews on account of their firm adherence to the old faith, but he liked their women. He pursued the beautiful Cafya with uncontrolled passion, until she had to yield, and became his wife. She survived him and left her considerable fortune to her Jewish fellow believers. This ignoble lack of self-control in Mahomet, coupled with his cruelty, incited a woman of genius, the poetess ACMA, to write satirical poems against him, which, however, proved fatal to her. She felt the more instigated to attack Mahomet as she perceived that quite a number of her coreligionists were

ready to follow him. Her bitter satires did not fail to make a deep impression on account of their truth and the wit displayed in them. Mahomet became so enraged at her temerity that he publicly asserted it would be meritorious to kill her. One of his followers committed the dreadful deed. Jewish women were acknowledged good managers and circumspect counselors. The influence they gained they exercised for the benefit of religion and humanity.

MARTHA, a rich widow, who was married to Joshua ben Gamla, enabled him to establish numerous academies. In recognition thereof she was named "*The foundress of schools.*" As for the rest, she was a pleasure-loving, luxurious, pampered woman.

The horrible conditions during the first half of the Middle Ages did not permit of any independent activity or any manifestation of talent of Jewish women. One hardly finds any names of them mentioned, except in connection with torture and auto-de-fe.

DINA, the wife of Rabbi David Ibn Zachia, is recorded as one of the persecuted Jewesses who was fortunate enough to make her escape to Naples. Half a century later we meet, in history, one of the noblest women of her time, *Donna* BIENVENIDA ABRAVANELA. She was imbued with a fervent faith in the Eternal, and with loving sympathy for the suffering and distressed. She freely could follow her inclination to assist the unfortunate, for she stood under the protection of her friend, the wife of Cosmos de Medici.

Bienvenida, who was as charming as she was kind-hearted, gathered around herself, in her house at Ferrara, the most renowned scholars of her country.

CHAVAH and ESTHER FISHEL, the former the mother, the latter the wife of the physician Moses Fishel, in Krakau, enjoyed a similar distinguished position, as companions of the Princess Bona Sforza, of Milan. ESTHER CHIERA appears to have possessed a real genius for administration. She was highly honored by the Sultans Murad III. and Mahomet IV. Her great influence provoked the envy of the Mahometans, by whom she was finally killed.

ESPERANZA MALCHI was at the same time superintendent in the house of the mother of the Sultana. There is an original letter of hers still extant, addressed to the "Virgin Queen," Elizabeth of England. This letter was sent with some presents, and is replete with questions of toilet which sound quite modern.

Jewish women were not permitted to study the law. This strange and seemingly unjust precept finds the following explanation: All the interest and the entire energy of women should be solely devoted to the family—a field of activity, which, indeed, requires a continual and uninterrupted attention on the part of the wife.

The Jews had no knowledge of that class of lonely, desolate women, old maids, who are met with so frequently in modern society. They were not aware that there could be women without husbands, without children, without parents, without sisters or brothers; women sound in body and mind, who are trying to forget their loneliness in outside occupation, as they have no homes. Happy are those among them who find some earnest study to fill their mind, and who are able, by propagation of knowledge, to make themselves useful.

"Be fruitful and multiply, and fill the earth, and subdue it," can be applied also to them only in a spiritual sense. Still there have been also among the Jews some poetesses and female philosophers, who rose high above the narrow compass of domestic routine in past ages. Even before the exile we find MIRYAM, DEBORAH and HULDA.

Also in the Talmud are recorded women of lofty aspirations who distinguished themselves by their knowledge and wisdom; but their activity was mostly confined to the family circle; rarely was it exercised outside of it. They were, according to the beautiful precept of the Bible, the "helpmates" of their husbands.

IMA SALOM, the wife of the learned Rabbi Elieser, who established schools in Lydda, and later on in Cæsarea, was an intelligent, clever woman, well versed in Jewish law. Her sister must also have been very bright. An answer, which the latter once gave to a Jew-Christian, is well known and often cited. He expressed the opinion that God actually committed a theft in taking Adam's rib away in order to form Eve out of it. Whereon she replied: "There was a robbery committed in my house. The thieves have taken a silver cup, but left a gold one instead. . . . . So God took away a bone from Adam and gave him a companion for life instead."

Also CHOMA, wife of the rich Raba in Machuza, is mentioned as a clever, energetic woman. Most likely it is due to her interest for study that Raba discontinued the traditional dry way of expounding the law, and began to treat the subject in a rational, clear manner, which made his method of discussing the law very attractive.

His friend and fellow scholar, Abaje, had gained much of his medical and chirurgical knowledge, and many a pedagogical precept from his nurse and foster-mother. He called her "EM" (אם), which means mother. Whether he gave her this name of endearment, or whether she was named so indeed, can not be ascertained, and is of no importance. But she must have been a woman of experience and of great ability. One of her pedagogical maxims was: The child should not be treated to too great an extent as a helpless being, but he or she should be given occasion and the freedom to exercise and develop his or her faculties independently.

Raba was the representative of several communities at the court of the Persian King, Dhulaktaf (Shabur), whose mother, IFRAR, held the regency for a long time, as the prince had been born shortly after the death of his father.

Independent as Ifrar was, nothing debarred her from free intercourse with Choma and the Rabbis. The queen's residence was only at a distance of four hours from Machuza, the place of the rabbinical schools. Her favor towards them constantly increased. Once she sent 200 denares to Raba, who distributed them among the poor. She protected the Rabbis and their disciples on all occasions, and sought to impress also her son with their superior knowledge. To this end, she once sent to them blood of different animals, to test whether they could at once recognize from what animals it was taken. The son still doubted them and treated them coldly, so she admonished him to esteem the Jews and treat them kindly, as they were "The favorites of heaven." Raba died about the year 351.

The daughter of the martyr, Rabbi Chanina ben Theradion BERURIA,* acquired renown by her great learning at a still earlier date. She participated, when quite young, in the learned discussions in her father's house. In the intercourse with the most distinguished scholars her mind developed early. She heard about 300 various rabbinical commentaries on Bible passages by the different teachers. By impressing these in her memory, and by commenting on them herself, she acquired such a comprehension of talmudical knowledge that afterwards she, in her turn, was frequently consulted by the scholars. As wife of Rabbi Meïr she continued her studies with indefatigable zeal.

Once Rabbi Meïr, exasperated by some evil-doers, cursed them with the words of the Psalmist (104: 35). Beruria reproached him, and declared, "David intended to say, not the sinners, but *the sin* should be extirpated by God from the earth; for if sin would vanish, there would be no more sinners." Beruria acquired fame not only as a scholar, but also as a wit. In spite of the trials which befell her family (her father died as a martyr to his faith) she preserved her cheerful disposition and a truly philosophic spirit and humor. Her life is rich in anecdotes of jokes and witty answers. A touching proof of her meek submission to the will of the Lord is preserved, and is related in poetry and prose. Rabbi Meïr lectured once on a Saturday, as he was in the habit of doing. During his absence two

* Beruria must not be mistaken for the convert Beturia or Veluria, who, with all her household, accepted Judaism. She was so well versed in sacred scripture that Rabbi Gamliel was pleased to carry on discussions with her. After her conversion she was called Sarah.

of his sons died, handsome, talented boys. Beruria had the corpses brought to the bedroom and covered them up. Coming home, the husband inquired after the boys, whom he had already missed. She answered: "They went to the academy." After a short time, being asked again where the boys could be, she said significantly: "They can not be far." Only after the blessing was pronounced and supper taken, when Rabbi Meïr felt rested and refreshed, Beruria said: "Rabbi, I have a question to ask you. Years ago someone entrusted to me a treasure; he now claims his jewels. Shall I return them?" Rabbi Meïr, greatly astonished, exclaimed: "How can you ask? certainly, you must give them up!" At these words Beruria led her husband to the room where the corpses lay, and uncovered them. As now, at the sight of his dead sons, the Rabbi stood as benumbed, and then gave vent to his grief and woe in lamentations, Beruria took hold of his hand and addressed him: "Master, hast thou not taught that one must return entrusted treasures? The Lord has reclaimed the jewels, our boys, whom he had entrusted to us. The name of the Lord be praised!" "The name of the Lord be praised!" repeated Rabbi Meïr, taking an example in the noble conduct of his wife, and, by a strong effort, subduing his grief.

During the following centuries Jewish energy and Jewish intelligence had to hide themselves in obscurity before the despotic oppression of the Roman emperors. Only in the domains of heathenish rulers could they dare to assert themselves.

There is no mention made of Jewish women, but this fact by no means warrants the assumption that they lived in ignorance and inactivity, for their relig-

ious customs and home duties offered a continual stimulus and incentive to their minds.

In the middle of the fifth century, it is said, there lived a Jewess, MARIE, well versed in philosophy. She was praised, on account of her wisdom by Otronos the Mede.

The learned wife of Rabbi Joseph Ibn Magdila, and likewise El Muallina, are cited as authorities in theology, and as examples of earnest studiousness. These women were conspicuous because of their knowledge of Holy Scripture. The daughter of the poet Abulhassan (Yehuda Halevi), however, won great fame as a poetess. Her husband, Abraham Ben Meïr, Ibn Ezra, from Toledo (born 1120, died 1195), was also one of the foremost poets of the Jewish people. His wife, who was as beautiful as she was bright, enabled him, by her means, to devote himself entirely to poetry. How this couple, so well mated, found each other, is related as follows: Yehuda Halevi longed to visit Palestine. In his fiftieth year he made himself ready for the long, perilous journey. His wife, anxious to see her beautiful daughter married before her husband set out for the journey, annoyed him in his studies by continually referring to the matter. One day, vexed beyond control by her incessant admonitions, he exclaimed: "The first single Jewish man who will enter this house shall have her!" The next morning a poorly clad youth entered the house. The mother, dismayed by his beggarly appearance, hastened to her husband and begged him to take back his word. Yehuda Halevi, constantly interrupted in his work, was not able to finish a poem that he was writing. He entered into a conversation with the modest guest,

and found a bright intellect in the needy-looking stranger. Meanwhile the unfinished poem happened to be seen by Ibn Ezra. He improved it, and added the conclusion to the same. Yehuda Halevi read it, and by the style and spirit recognized his renowned though poor relation. Joyfully he embraced him, with the words: "Thou art Ibn Ezra!" The latter acknowledged his identity, and a short time afterwards the young couple was married.

Among the learned women PAULA DE MANSI deserves special mention. It is true that only few reports of her life are found, but the one fact is certain, that she was well versed in the Hebrew language, and was able to read the rabbinical literature. She assisted her father in his studies, and in the year 1288 copied, so accurately and so beautifully, two quarto volumes of commentaries to the Sacred Scriptures, that this gigantic work of her hand evokes admiration even today. In the month of March, 1293, she finished an equally large work—a copy of the "Halachoth" of Rabbi Jesaiah, from Trani.

The reports about the daughter of Rabbi Samuel ben Ali, from Bagdad, who, we are told, assembled more than a thousand scholars around himself, sound rather romantic. It is recorded that she was perfectly familiar with the Bible and the Talmud, and that she even lectured publicly. She took the precaution, however, to sit in a case of dark glass on such occasions, in order that her beauty should not divert the attention of the students.

ion to screen herself from the looks of
lso exercised a century later by
. the foremother of the family
mous in Biblical literature.

A sympathetic figure is DOLZE, wife of Eliezer, of Worms, one of the most distinguished Talmudists. She was exceptionally well informed about all religious observances and duties, and held public lectures on Sabbath days. Besides, she was so sweet and gentle in all her ways that her husband, after her death, said that he had never seen her angry, and that she had not provoked him a single time.

This charming and noble woman, and her daughters, *Belette* and *Anna*, were killed by Crusaders in December, 1214.

She was one of the victims who was slaughtered for the "*Glory of God*," by those who claimed their religion to be "*The Religion of Love*."

There is yet a considerable number of women who showed themselves well versed in rabbinical literature. One of them, DINAH WAHL, won the man whom she loved, for her husband, by her own proposal, a proceeding never heard of at that time; but she couched her proposal in the talmudical sentence: "Descend a step in choosing a wife." (Yebamoth 63.)

XEMOSA was an Arabic poetess. She, an Andalusian by birth, received a very careful education from her father.

Very little is known about her, but a full account is given of a singular enthusiast, who gained the title of a "Messiah's bride." H. M. Jost gives the following information about her:

In the year 1641 a daughter was born to Isai b. Yuda in the Ukraine. She received the name of SARAH. Her parents were killed in the insurrection of 1648. Fugitives saved Sarah, and brought her to Amsterdam. A few years later she had a dream, in

which she was hailed as the wife of the Messiah. In the year 1657 the collectors of contributions from Palestine came to Amsterdam and related that Sabbathai Zwi had stepped forth as the Messiah.

Sarah, hearing these reports, gained by them the assurance that her dream would be fulfilled. From this time she rejected every proposal of marriage, and was therefore considered deranged in mind. A man from Liverno took her to his home, but also there she remained steadfast to her resolution.

Meanwhile Zwi created an immense sensation, and awoke the grandest expectation by his rare beauty, his enthusiasm, and by his power over the minds of others, bordering on the miraculous. He gained continually new followers, in spite of the fact that the more cautious rabbis had pronounced an anathema against him and his school.

One day he sent twelve of his rich disciples, handsome and gorgeously clad young men, besides his sister and two venerable matrons, to Liverno, with a letter to Sarah, daughter of Isai, asking her for her hand. Splendid gifts and rich jewels accompanied the letter. Sarah accepted the offer, and some of the women in the community made all the necessary arrangements. All the people of Liverno took a lively interest in the singular event. On all sides blessings were showered on them as the bride with her attendants embarked. The wedding was celebrated immediately upon their arrival in Alexandria.

The number of spectators is said to have been nearly seventeen thousand, all of whom brought along stores of gifts.

A counsel was held in order to organize the state of

the new king of the Jews. In the fall of the year 1662, letters were sent to Persia, India, Arabia, etc. By and by answers came, expressing willingness to join the movement; others promised assistance in times of peace as well as in times of war. It is said that, already in the spring, 199 scholars, 430 aged men (the number of men in middle years is missing), 21,580 elderly women, 28,700 young women, 15,000 youths, 7,800 virgins, 575 boys, 620 little girls, 15,000 babes, 81 non-Jewish servants, altogether 102,000 beings, were counted among those who had joined the movement.

On the first day of the Pesach feast it was decided to inaugurate the new Jewish state, and the rebuilding of the temple fourteen months later. Indescribable joy reigned everywhere. Many people sold their property and their goods in order to obtain the means for the journey to Palestine.

But the project to reestablish a Jewish kingdom proved a failure. The movement was successfully fought by the government, as well as by some opposing Jewish communities.

How Sarah spent the rest of her life, or when and where she died, is not known.

About a century later there appeared another "Apostle" of the kabbalistic sect. It was *Jacob Frank* and his daughter *Eve*. He lived for a long time in Bruen. Driven away from there, he went to Vienna. His adherents provided so richly for him that he and his daughter were enabled to live in a princely style. By and by, however, his resources failed, so that, at his death (he lived to be nearly 80 years), he left so many debts that on their account his daughter was to

be arrested. But she disappeared, and the report was spread that she had suddenly died. She must have been an interesting and very attractive woman, for it is said the noble Emperor Joseph II. became so attached to her as to offer her his hand. This, of course, did not at all agree with the views of his mother, Mary Therasia.

Jewish women prove of a singular attractiveness to every unbiased observer. Their peculiar beauty was the theme of songs in all centuries. Many passages of the Bible and the Talmud indicate their physical strength. Tacitus, who, as is well known, is by no means a friend of this people, commends their health and their ability to bear "severe toil" (which ability, often enough, they were called upon to exercise by the charitable love shown to them by other nations).

The proverb says:

> "Who wishes for a handsome wife
> Shall choose her on a Sabbath day."

Heine, who was a good judge of womanly beauty, says in his "Rabbi of Bacharach": "The beauty of the Jewess is of a peculiar, touching style. The consciousness of the deep misery, of the bitter indignities which are forced upon her relatives and friends, marks her lovely features with a certain sadness, a loving anxiety, which lend to them a singular charm."

This "sadness" and "loving anxiety" have of course vanished from the features of the modern Jewess, because, thank God, the cause of it has disappeared.

Do her features now show perhaps the opposite sensations of a certain self-complacency and unconcernedness? This can be asked only in regard to some of

the modern Jewesses who live in easy circumstances among civilized nations. But as to those millions of unfortunate beings in the neighboring gigantic eastern realm, who, having obtained possessions and wealth by their own, and by their husbands' industry, are from time to time driven away by hatred and greediness—these unfortunate beings represent in their misery a remnant of the barbarism of the Middle Ages, to retain which seems to be Russia's wretched prerogative.

The anxious features, the despairing look, the eyes, red and swollen from crying, of the Russian Jewess, tell plainly that hers is not an existence in accordance with the inborn dignity and inalienable rights of man.

Perhaps her children will find "More Light" in new and more cheerful surroundings.

CHAPTER IX.

PRACTICAL CULTURE WORK.

JEWISH woman, though never the object of homage of knight errant or troubadour, still gained recognition by the wealth of her inner life. The depth of feeling, the gentleness of mind, the richness of intellect, the never-failing motherly faithfulness of the Jewess were fully appreciated. What is the homage of the tournaments, paid to the outward charms and beauty of woman in the Middle Ages, in comparison to the reverential deference shown to Jewish woman by the prophets, who speak of God himself as "comforting His people as a mother comforts her son," and who encourage the persecuted by assuring them that "God will not forget them, even as a mother can not forget her child"?

The chivalric worship of woman has vanished, like a withered blossom; nothing is left of it but a few empty conventionalities. What today is honored in woman are those nobler traits and subtle charms by which the Jewish race was ever distinguished.

The mental sphere of woman, among the Jews, was never narrowed by the superciliousness of men. Jewish woman becomes a judge and conducts public affairs. In times of great danger she steppeth forth as a proph-

etess and "openeth her mouth with wisdom, and the law of kindness is on her tongue." (Prov. 31: 26.)

Also in literature, at the writing-desk, as well as at the printing press, and among physicians, the Jewess gained an honored position. The predilection of Jewish women for these two professions was brought about by the very persecutions and dangers to which she and her kindred were exposed.

The new invention of book-printing was subservient to the preservation of the sacred and revered Scriptures, which were threatened by destruction on all sides. These sacred treasures, thus saved by Jewish woman, became, in the hands of men like Reuchlin, powerful levers in removing pernicious prejudices held against her race and religion; and by her medical knowledge she was enabled to allay the pains, and heal the wounds, which so often were wantonly inflicted on her dear ones. Jewish women took not only an interest in the art of printing, but also took an active part in it.

The wife of the physician Abraham ben Salomon Konat, ESTELLINA KONAT, established in the year 1476 a printing house in Mantua, whence many Hebrew books of great importance were issued. Other Jewish women, who were prominently engaged in the art of printing, are GUTEL COHN in Lemberg, CZERNA MEISELS in Krakau, SARAH JAFU in Dublin, and RACHEL JUDELS, who came of a family of printers, her father and her grandfather having been engaged in printing books.

The daughters of Moses ben Abraham, ELLA and GELA, were industrious printresses. Gela, when yet in her teens, printed a whole prayer-book by herself, and put the following naïve and touching verse on the

last page: *Ein Johr geht dahin und das andere thut kommen, und wir hoben von keiner Erlöesung noch nicks vernommen." Gela's niece, REBECCAH, chose the same occupation. FIOLA, born in Bavaria, lived at the same time; she was wedded in second marriage to a printer by the name of Jacob Hirsh. In the year 1727 she and her husband jointly set and printed the great work of Josef Caro, "Turim," the most exhaustive codex of the Jewish law.

The following remarks of J. M. Jost are highly interesting: "No religious community has, proportionately, made such an extensive use of the printing press, immediately after its invention, as the Jewish community. From the time of the advent of the printing press, the possession of the religious sources was no more dependent upon riches, their faultlessness no more conditioned by the skill, the knowledge and reliableness of the copyist, and their existence no more hazarded by the casualties of water and fire, or by malicious destruction. No more were the creations of mind accessible to a few only, and in certain places only, but they accompanied almost every Jewish wanderer to his destination, for now they were even in reach of the poorer classes.

"On every Jew devolved the duty, not only to listen to the reading of the law, and to practice the same, but to read it himself and to be conversant with its sources. This had been possible, till then, only at a great expense, but now almost everyone could enjoy the reading of the Scriptures. The sacred books became the links of connection among the dispersed Jews.

* "One year does vanish, another one is near,
Still of a redemption we nothing did hear."

"A period of 250 years was sufficient for the spreading of more than 600 printed books, some of them voluminous works, among a scattered community counting no more than three to four millions of souls, most of them poor, despised, eking out a scanty subsistence, and surrounded by entirely ignorant people. This untiring zeal and devotion deserve just recognition."

One must remember that this was done under the constant oppression and persecution of the other nations. Religious wars among these nations themselves turned, at times, their attention from the Jews. In such periods the Jews could give full vent to their interest in the inherited spiritual treasures, and gained time to increase more and more the number of printed books and to improve older works. Thus, by collecting and rearranging the Scriptures, they erected a solid foundation for their religious belief, while the other nations slaughtered each other in the name of religion.

At the end of the fifteenth century the German language began to be used by Jewish writers, although, at the beginning, only in a mingled form of Jewish-German. Dating from this period, we find German translations* of the Bible, of prayer-books, religious tracts, compilations of legends and narratives, etc.; also German books of folk-lore and poetry. One of the first attempts to compile a readable and entertaining book for women was made by a MRS. LITTE, from Regensburg.

Instruction was considered the highest duty among Jews since the earliest times. It is said, "The schools should not be neglected, even for the sake of building

* With Hebrew letters.

the Temple."* For the sake of instruction, Jewish women now enthusiastically embraced the opportunity to make printed books accessible also to their sex. REBECCA TIKTINER, who held the position of a preacher, gained special distinction by her writings for women. She lived in Poland in the year 1520, and published a book in Hebrew-German, "The Duties of Women." Another female preacher was Hannah, whose Derashah's (sermons) were printed in Amsterdam (1609). Taube Kan, and other learned wives of learned men, wrote on religious and instructive subjects.

The wife of Rabbi Moses Hamel, GLICKEL, wrote an historical work of great importance, which was copied, word for word, by a young girl. This copy, by a studious young Jewess, can still be found in the National Library at Paris. A remark made by her in the introduction to this work is characteristic of the hospitality and charitable disposition of the family. It reads:

> "Wer hungrig gegangen in meines Vaters Haus,
> Ist satt wieder gekommen heraus."
>
> ("In my father's house whosoever hungry came,
> Satisfied he left the same.")

Characteristic is the simple account of the distress and oppressions to which the Jews were exposed, who were not allowed to live in Hamburg, but only in Altona.

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*Before me is a statistical notice, which says that in the year 1875, in Prussia, among each hundred persons who could neither write nor read, were: Catholics—men, 15.1; women, 21.8. Protestants—men, 6.6; women, 11.4. Jews—men, 3.9; women, 5.9.

In Italy they were treated with greater justice, and there they could cultivate their gifts and talents unmolested.

It is still not universally known that the Jews had the least predilection for money business, in contradiction to the continual reproach made to them, a reproach which forms one of the main accusations against them by their adversaries. They preferred agriculture, handicraft, study, and the medical and law professions, for, in their eyes, there was something unholy attached to money business, as the Bible and the Talmud speak against the taking of interest, etc. Jewish law always laid stress on the duty to assist the struggling fellowman and not to render his struggle for subsistence harder.*

To the majority it is equally unknown that for a thousand years the Jews were prohibited from pursuing any other occupation but trading, with the exception of the medical profession. Everyone preferred to be cured from sickness by the physician of acknowledged skill, even if the physician happened to be a Jew. The extremely ignorant Christians of those times entertained the absurd superstition that the Jews alone were endowed by nature with medical skill.

Princes and priests who persecuted and exiled the Jews in the most atrocious way, still obstinately refused to take a Christian as body physician. One of these rulers was "Francis I. of France."

Wherever the Jews enjoyed freedom they developed their talents and chose divers occupations. We find them as farmers, craftsmen, cultivators of silkworms—wherein they were diligently assisted by their patient

* Exodus, chap. 23; Exodus, 19: verses 9–15.

and circumspect wives. We find them further as dyers, as weavers, as furtherers of industry and science. "They were the *only people* among whom perfect freedom of philosophical reasoning (and especially in philosophy of religion) was permitted. They perfected ethic as no other people did. They advanced astronomy; they established the famous academies at Montpellier and at Salerno, and essentially contributed to the flourishing condition of that at Padua."

We have seen how earnestly they furthered book-printing. They likewise gained and perpetuated the first knowledge of astronomy, botany, medical knowledge, cosmography and grammar. The women naturally favored accomplishments, especially in Italy, where the daughters of Israel were permitted to breathe freely, though only in the narrow Jewry. Music and the art of singing were diligently cultivated by them. Their colleges of music became so famous that even Christians laid aside their prejudice, at least for a while, and asked for admittance to these schools.

Later on we will see that in more enlightened times, when the certificate of baptism was no more demanded in order to be permitted to exercise God-given powers, Jewish women gained prominence among the interpreters of art.

Meantime we must remember the brave, courageous women who, in spite of all prejudice, in order to serve the cause of philanthropy, and instigated by one of the most womanly virtues—chastity, devoted themselves to medical studies and obstetrics.

To whom would not here occur the touching incident of the two midwives in the Bible? (Exodus, 15: 21.) It is the narrative about Shiphrah and Puah,

the noble-minded women who dared to defy the unnatural command of the King to kill all new-born boys of the Jews. "But the midwives feared God, and did not as the King of Egypt commanded them, but saved the male children alive." This narrative is further noteworthy on account of the remark made by the two midwives when they excused themselves before the angry King. They say: "The Hebrew women are not as the Egyptian women, for they are of great vitality, and are delivered ere the midwives come in unto them." What an ancient, venerable testimony of the vigor and health of Jewish woman! In the short remark, what a deep criticism of the pampered, languid Egyptian woman! And what a contrast to her, the *vigorous* Jewish woman, made strong by hard work!

For the sake of this beautiful and ennobling vigor of life, the Talmud commands: "Even if the matron has a hundred servants at her command, she has still the duty to work, for idleness leads to enervation."

Also *Em* (אם), the foster-mother of one of the most learned rabbis of the academy of Pumpaditha, possessed great medical knowledge and experience. At first she was a simple midwife and nurse, but she knew of a great many medicinal herbs, and prepared healing salves. She successfully treated fainting spells, melancholy, fever, asthma, and other pathological conditions. She was thought to possess miraculous medical gifts, and her example instigated many another woman to seek medical knowledge.

Among Jewish women it was something unheard of to accept the assistance of a physician; the midwife only was called in the hour of need. These Jewish

midwives were also admitted at the Turkish Court, and into the harem. They were highly esteemed and richly rewarded by the Sultaness.

Among Jewish women who gained great renown for medical knowledge is also mentioned the widow of the famous doctor and statesman, Salomon Ashkenasi, who died 1602. She cured the young Sultan Achmed I. of smallpox. Still earlier, in the middle of the thirteenth century, a woman by the name of SARAH gained such renown, and was so much sought, even by Gentile women, that the magistrate thought it a good plan to levy a tax upon her and the other midwives. By this tax the pious episcopate of Würzburg gained quite a nice income. At the same time (about 1420) there lived a Jewess in Frankfort-on-the-Main who was highly esteemed as an oculist, but her name was not transmitted to our times.

Not only did women of the poorer classes devote themselves to obstetrics, but likewise the wives and daughters of prominent men. The wife of Jehuda *Hendrix*, the daughter of *Chajim Halevi*, studied midwifery. ILKA BELKIND, a Russian, was such an enthusiastic medical student that in a letter to one of her protectors, by whose assistance she was enabled to devote herself to study, she recommends warmly to Jewish women to embrace the medical profession as a vocation.

In Russia the women formerly enjoyed a greater freedom than in Germany, where petty rules and customs did not permit the unfolding of their various talents. In Russia, Jewish woman could attempt more, and therefore succeeded better.

Buckle, in his "History of Civilization in England,"

remarks, with great truth: "In countries where man is permitted to develop more self-consciousness, he is more ingenious and more enterprising; reason prevails and leads him to highest civilization." This truth is especially applicable in the case of woman.

The aforementioned ROSA HENDRIX had a book of obstetrics, copied and augmented, which had already been copied many times before.

When printing was invented, and books could be multiplied more easily, the number of women who tried to obtain medical knowledge also grew larger.

In our period the prejudice which formerly existed against the medical practice of woman* is gradually vanishing.

In this respect America took the lead. Man and woman stood there shoulder to shoulder in the battle of life nearly from the beginning. American women have wrestled for and have won many an advantage, which, with the exception of Switzerland, would be impossible in the "old" world, with its antiquated traditions and pedantries. Here, only lately, women can practice dentistry, while in America women are admitted not only into medical and law colleges, but even into the Hebrew Union College of Cincinnati, irrespective of creed.

Miss EMILY BLOCH, the niece of Dr. Isaac M. Wise, the founder and President of the College, was graduated at this institution with the title of "Bachelor of Hebrew Literature." She now holds a position in the "Manual Training School" at Chicago. Miss JENNIE

*Even *Herr von Sybel* is of the opinion that woman is better adapted to the medical profession than to any other one.

MANNHEIMER, Principal of the "Cincinnati School of Expression," is another graduate of the College who received the same degree. Miss EDITH ANDREWS, a highly gifted non-Jewess, is now enrolled, and counts among the most earnest students of this institution. Miss RAY FRANK, of whom we will speak in another chapter, entered the College, but was prevented from continuing her studies by sickness. A Miss ELSON acquired fame by her lecturing in public on Psychology, and Miss SUSANNA RUBINSTEIN has given proof of her ability by her learned writings on Philosophy. Miss ESTHER HAGEN, who obtained the degree of Bachelor of Science at the University of Cincinnati, promises fair to make her mark in mathematics. Miss SELINA BLOOM, after having received her diploma in Cincinnati at the Presbyterian Medical College, pursued higher studies in Zürich and Paris. She is now assistant in the Ophthalmic Institution of Dr. Kirchbæumer in Austria. Miss CLARIBEL COHN, of Baltimore, now at the Johns Hopkins Hospital, is reputed a very fine physician. Mrs. CAROLINE ANSPACHER is a graduate of a St. Louis medical college. Her specialty is obstetrics.

In the times of persecution and all kinds of prohibitions, it often happened that the Jewess, at the side of her husband, or as widow, had to exert her practical endowments for her own benefit, or for the benefit of persons who entrusted her with the transaction of commissions.

ESTHER SHULHOFF, in Berlin, can be taken as example. Her husband, Joel Liebmann, enjoyed the esteem of Frederick I. of Prussia. After the death of Joel Liebmann, his widow took his place at court, and had free *access, at* all times, to the presence of the Queen.

From her earnings she built a large new Synagogue in the "Heidereuter" street. This privilege, which she had obtained from the Queen, created many enemies for her, but she did not swerve from her purpose. A modern writer propounds the question, so often heard in our own days: "What is the proper sphere of activity for woman?" He continues to say: "This question has been practically solved by the Jewish people long ago. Jewish woman has attempted, and succeeded in the most diverse occupations. In the village, in the absence of the husband, she attended to all business. She bought and sold grain, wool and produce; she paid and collected debts, she superintended the manufacturing, etc. In the city she was the connoisseur of merchandise, she led the correspondence and kept the books.

In olden times even "*she considereth a field, and buyeth it with the fruit of her hands.*" (Prov. 31: 16.) There is many a prominent Jewish man who, in his childhood, had been supported by the labor of his widowed mother.

Two decades ago those who wished to extend the activity of woman beyond the limits of the household were accused of indelicacy towards the sex. Today "Woman's Labor" constitutes an important factor in economics.

Among the Jews, "work" was considered an ornament of the virtuous woman.

This holds good not alone for Jewish women but for the able women of all nations, all of whom, in the process of time, sought and found opportunity to devote their powers to the weal of the family, as well as of the community at large.

In the Proverbs (Sol. chap. 31) is found the ideal of the true working, winning, and providing women. It is clear that Schiller was influenced by this Biblical characterization in his "Glocke," where he depicts the active housewife. Schiller, however, much as his delineation reminds of the "virtuous wife" of the Proverbs, has omitted *one* trait, but this is exactly *the* trait which is characteristic of Jewish woman, and this is *charity*.

Schiller's "active housewife" cares and provides for her own family only; the Jewish housewife reserves a share also for others. Dr. Lazarus, in his delightful culture study, "A Jewish Community Fifty Years Ago," speaks of Jewish hospitality. He describes how, at the beginning of the year, every family reports to the magistrate of the community at how many set days they wish to see at their table traveling strangers, the singers of the synagogue, or students of the Talmud. Even families in straitened circumstances, where the housewife could set only a meager table, insisted on having a guest at least sometimes. When, however, by some happy chance, she could provide a richer dish for the Sabbath day, then someone was quickly dispatched to the magistrate to ask for a guest, if possible a Talmud student, for that brought joy and honor to the house.

Money was also collected in a box, which circulated from house to house on the day of new moon. This money was distributed among poor students.

Woman associations for the nursing of the sick and the outfitting of poor brides entailed active cooperation. "No limit and no fatigue was known in personal service."

The same culture study contains the following passage: "Bobe* Zortelchen had lived in our house; I had not known her, but the report of her holiness and her charitable deeds survived long after her death. The room where she had dwelt was entered by us only with an inherited feeling of reverence. Her memory was recalled by many anecdotes, one of which I will relate: "Her only daughter, who had died early, had left an only son, who lived in one of the suburbs. After many years a daughter was born to him, who, as was customary, was named after her father's mother. To visit this child was the sweetest joy of Bobe Zortelchen, but she never permitted herself to go to see her on weekdays; these were all devoted to personal service."

As counterpart of this venerable matron, Dr. Lazarus cites a plain woman of the people. The picture of vigor, she walked with firm, courageous stride, like a man. Indeed she was sorely in need of courage. Bereft of her husband, she had to sustain herself, with six children and her aged mother. How her eyes flashed with indignation when, after some accident, she declined to accept the heartily offered help. "Yet have I none accepted," she said proudly. During the day she peddled in the country, but early in the morning before she went, and late in the evening, when she returned and had provided for the children, she acted as messenger of the different societies. Besides this, in order to increase her small income, she used to watch the sick and the women in childbed at night.

Dr. Lazarus relates further: "We had no female

* Grandmother.

teachers nor schools for girls. But I must mention one woman who lived and labored in the community. She taught the servant girls who were engaged to be married, and who had neglected to learn, or had forgotten, to read the Hebrew prayers. In the cold season, at evening, she wandered, armed with a small lantern, through the streets, intent on unraveling the mysteries of the A B C to the future housewives, for a remuneration of one "guten Groschen," about six cents of our money.

Jewish women could not, of course, unfold their activity and energy at large until after the promulgation of equal civil rights. One of the first women who took advantage of the dawn of the new era of liberating justice was FANNY NATHAN, born 1803, who selected as a prototype the noble FRANCKE, the founder of the Orphan Asylum at Halle.

She traveled from city to city lecturing, inciting, inspiring with her enthusiasm. At last she could open an institution with two orphan children. Out of this small beginning developed, forty-nine years later, "The Jewish Orphan Asylum for Westphalia and the Rhine countries."

Contemporaneously with Fanny Nathan lived RACHEL MEYER, whose maiden name was Weiss. Her strict education had early ripened independent thought and action in her. Imbued with ideal aspirations, she devoted her whole energy to works of benevolence. She was wedded to an upright and well-educated merchant, who, being a man who had traveled a great deal, was well able to widen her mental horizon. Although she attended zealously to her duties as mother and mistress of a household, she still found time for philan-

thropical endeavors. She established a school for poor children, where she herself taught several hours daily. Through the children she sought to influence the families. Her efforts were crowned with success—visible in the greater cleanliness of the surroundings and the better moral conduct of the beneficiaries.

The intercourse with men and women of ripe understanding broadened her views, and her growing intellect found expression in literary activity, which will be mentioned later.

Who would be able to name all the Jewish women that, without public attainments, quietly and unostentatiously exercised the most benign influence? Even as thinking and striving helpmates merely of their husbands, devoted to the service of science, they added their share to the progress of culture, for how many renowned men have publicly acknowledged and thankfully confessed that they owed the best of their thoughts and achievements to the impulse received from their wives!

JUDITH MONTEFIORE will be spoken of later on. Here, in closing, we will mention only a modest wife of a scholar, who can be taken as a type of the quiet influence of the wife on the activity of the husband, MRS. ADELHEID ZUNZ, the wife of the far-famed scholar, Leopold Zunz.

We will not enter here into the details of the life of this intellectual and unassuming woman. We will only recall the fact that she had a long interview with Queen Victoria of England in the year 1854, when many weighty words were interchanged between these two women, so different in other respects, but so alike in the love for humanity.

All the foregoing facts go to confirm the deep *family devotion*, the *religious faithfulness*, and the *ardor for practical culture work* of the Jewish woman.

From the moment that the Jewess had no more to tremble for her own welfare and the welfare of her family, she directed her attention to the welfare of others.

After the duties in the home were faithfully and entirely performed, she found time and opportunities to work for the interests of the less fortunate.

A large number of charitable establishments and philanthropic institutions bear witness to the benevolence of Jewish woman.

These establishments and institutions are generally of an entirely unsectarian character.

CHAPTER X.

SARAH COPIA SULLAM.

"There are *many* dwellings in my father's house." . . . .

JEWISH woman distinguished herself not only as wife, mother, heroine, martyr, and benefactress, but also as independent thinker and poetess.

When, in the middle of the sixteenth century, in special regard to the eagerness for learning and reading of the female sex, collections of prayers and of legends were printed and rapidly spread, there appeared simultaneously Italian, Spanish and Portuguese translations. These translations proved a powerful incentive to original poetical creations.

The hosts of immigrating Spanish fugitives roused anew the taste for poetical art. They brought the romance and poetry of the sunny South to the misty North in sonnets and stanzas, in popular verses and songs. The glorious glow of poetry sent its bright, luminous rays into every nook and corner.

Many names of foreign Jewish poetesses are recorded, who exercised a great influence on their northern sisters. Some of these were ISABELLA CORREA, ISABELLA HENRIQUEZ, SARAH DE FONSECA, DONNA

Y. PIEMENTEL, MANUELA NUNNES ALMEIDA, BENVENUTA COHEN, and BELMONTE. Some of these had come to Germany with their fugitive families, and there personally influenced the art of poetry.

Since the times of the persecution and degradation of the Jews, there prevailed a great lack of taste among them in their poetical creations, as well as in their prose writings.

Hebrew poetry, once so sonorous and sublime, now, alas! spoke in depressed, dull tones, or, still worse, in forced attempts at witticism. Now a refreshing, sweet breeze wafted songs and lays from the Spanish and Portuguese, although they were likewise songs of lamentation, but quick with the spirit of beauty and grace.

The Spanish fugitives, who had settled in Amsterdam, organized literary associations and academies. One of the most prominent members of these societies was ISABELLA CORREA. Here, in the land where she could freely acknowledge her Jewish religion, she accepted the name of Rebeccah. Distinguished by intellect and beauty, she was greatly honored. But she had higher aspirations; she began to study languages, and it was claimed that she soon mastered nearly all the European tongues. Among her literary works is also a translation of Guarinis' "Pastor Fido." She made a good many alterations and additions in this translation, which were so much admired that the book had to be reprinted in several editions.

DONNA ISABELLA HENRIQUEZ was a friend of the beautiful Correa. In her youth she lived in Madrid. Driven away from there, she fled to Amsterdam, where she won many friends and protectors by her amiability. She was of a less creative mind than Correa, and was

satisfied to assist her abler friend in her literary work by nice suggestions, and, when there was occasion for it, by open criticism.

SARAH DE FONSECA, Y. PIEMENTEL, MANUELA NUNNES ALMEIDA, her daughter, BENVENUTA, and other Jewesses of Spanish descent, in later years settled in London, where their families spread and were much respected.

RACHEL ACKERMANN, a German Jewess, acquired great renown at that time in Vienna. She combined poetical talent with courage and a sarcastic turn of mind, which finally proved fatal to her. She wrote a trenchant satire, "The Secret of the Court," in consequence of which she was banished from Vienna, and died of grief and homesickness, in exile, at the age of twenty-two years.

While in Germany esthetical taste in Hebrew poetry slowly began to develop, there flourished Jewish poetesses of great renown, even before this time, in Italy, the land of art and beauty.

As early as the fourteenth century a Jewess, GUISTINA LEWI-PEROTTI, won fame by her poetical talent at Venice. In the year 1350 she addressed Petrarca in a beautiful sonnet, and received in answer a sonnet from him, which found a place in his publications.

Another poetess, by the name of ROSA LEVI, lived in Venice in the year 1571.

It is strange that Shakespeare chose Venice for the scene of Shylock's trial and defeat, for in this city the Jews were treated with less prejudice than elsewhere; accordingly, they lived there quietly and contentedly, and contributed a large share to the flourishing condition of the Venetian Republic.

Graetz, in his "History of the Jews," states that four thousand Christian operatives were at work in Jewish manufacturing establishments at Venice. They liked to work there, as they were promptly paid and kindly treated by the proprietors.

One of the manufacturers was *Joseph Askarelli*, who was counted among the most prominent men among them. His wife, DEBORAH ASKARELLI, gave evidence of such exceptional talent and originality that even J. M. Jost speaks of her, in spite of his well-known reserve, in his writings, in regard to persons belonging to the female sex.

She wrote poetry in the Hebrew and Italian languages, translated the poems of *Moses Riuti* (1602), and likewise Hebrew hymns, in exquisite Italian verse. Her writings are marked by a dignified but simple, clear language. She also left original writings which were highly commended by her contemporaries. A poet, who dedicated to her one of his works, addressed her thus:

> "Deborah, if others in triumphs rejoice,
> But for Israel's glory thou raiseth thy voice."

It would be a grateful task for an historical writer to delineate the life of this gifted woman. He would find not only an abundance of highly interesting facts in regard to the period in which she lived, but also in regard to the peculiar circumstances and social relations which formed the basis of her intellectual life. But the most important and most interesting authoress among Jewish women, at the close of the middle ages, is, without doubt, SARAH COPIA SULLAM. She was born in Venice about 1590. Her father, *Simon Coppia,* was one of the aforementioned manufacturers.

Even as a child she showed extraordinary talents. Her father, a noble, enlightened man, gave her a liberal education, and she attempted original writing when quite young. She devoted herself to the study of science and art, acquainted herself with the Greek and Latin poets, and soon could read them fluently in the original; but the history of her own people awoke her deepest interest. The towering forms of the prophets roused her admiration and enthusiasm. She was deeply impressed by the vast difference between the glorious past of her people, and their present humiliation. Her bitter tears often flowed on account of the deplorable fate of Judah. She also showed a great talent for music when young. Everyone who heard her sing was enchanted by her sweet voice. She improvised words to original melodies, and her improvisations were so wonderful that people were at a loss which to admire most—her musical talent, her sweet voice, her poetry, or her beauty.

Colleges of music had been formed in the Jewish communities, but Christians were restricted by severe penalties from joining them. As the Jews were permitted only to inhabit the Isle Lunga Spina,* so Sarah's talents were exercised but in the limits of the Ghetto. Nevertheless, Sarah's fame spread, and the beautiful and gifted Jewish girl was the object of intense curiosity and exceptional attention far and near.

Prominent men and women of Venice, renowned travelers, even the members of the high, aristocratic circles, did not disdain to visit her, and, enchanted by her charms, they contributed, by their reports, to the spreading of her renown.

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* Full information about the Jewish quarters, called Ghettos, are found in *Dr. D. Philipson's "Old European Jewries."*

The attention of the clergy was roused, and open and secret attempts were made to convert the beautiful Jewess. Tracts and missionary treatises were written on her account; the most distinguished women sought her and tried, by flattery and promises of a brilliant future, to induce her to embrace Christianity. But Sarah had penetrated too deeply into the spirit of Judaism, and was too well acquainted with the fundamental principles of her belief; she was too familiar with the history of her people. *What would have been perhaps possible in the case of an* IGNORANT Jewess, for only an *ignorant* Jewess is not aware of what she loses with her religious belief, was *impossible for a well-informed Jewess like Sarah.* She considered it no merit in herself that she resisted all allurements; she remained faithful, as every noble mind will remain faithful, to that which it has learned to know to be superior.

According to the wish of her mother she was married at the age of twenty-one to Jacob Sullam, an amiable, well-educated young man.

She joined the name of her husband to her maiden name, and called herself *Sarah Copia Sullam.*

From the poems written in praise of her beauty an approximate idea of her personal appearance can be formed. A graceful form, hair of a golden hue, and wonderful eyes, must have been her main charms. In reading the description, one is involuntarily reminded of the pictures of Titian.

This beautiful, gifted and charming woman was also endowed with a soul full of enthusiasm for all the noble and the good, and with a glowing imagination. Only in this way can it be explained that, on reading a poem about the biblical Queen Esther by a contempo-

raneous author, she was so carried away with ecstasy as to write a letter to the man, although personally unacquainted with him, in which she said that the book was with her day and night; that she kept it under her pillow in order to read in it immediately at the dawn of the morning.

This truly effeminate exaltation proved fatal to her. Certainly she never swerved for a moment from her lofty aspirations, and always remained true to her faith and true to herself, a pure and noble woman, but the spiritual enjoyment she gained by that step could not outweigh the heartache she experienced, and, still more so, inflicted.

The author of "Esther" was Ansaldo Cebà. A scion of a patrician family, he was very talented, well educated, a man of the world, though a member of the clergy. His early poetical attempts show a tendency to frivolity, but he soon became disgusted with this course, and aspired to become a kind of reformer.

He turned to earnest studies, and also learned the Hebrew language, in order to be able to read the Bible in the original text. In this way he was led to the conception of the poem "Esther," of which he hoped that it would be classed with the masterworks of Tasso and Ariosto.

The public, however, did not respond to his anticipations. Only one woman, the most beautiful woman of her time, in faith a sister of the biblical heroine, was moved with enthusiasm on reading the poem, and wrote to him in terms of naïve, glowing thankfulness. No wonder, under such circumstances, that a passion not entirely spiritual was kindled in the heart of Ansaldo Cebà for his fair correspondent.

Meanwhile, as a good Christian, and son of the "only Church of Salvation," he but sought her conversion, and insisted on the continuation of the correspondence.

Sarah consented, not without a *hint*, however, that finally he would, perhaps, feel disappointed.

> "Chi il vecchio cammin pel nuovo lascia,
> Spesso singanna e poi ne sente ambascia."
>
> ("Who turns from old ways to the new,
> May go astray and then will rue.")

The correspondence lasted four years. His letters were preserved, and later on published. Her letters fell into the hands of the Inquisition.

The first letters are but the expressions of a warm friendship. Sarah even sends a case, a toilet case, which she herself has painted, to her ecclesiastical friend. Gradually the letters become more glowing, more fervent, and the calmness of his mind is lost.

His urgent endeavors for her conversion prove, time and again, fruitless, but still he hopes on, and the pious expressions of Christian love are intermingled with sentences aglow with secret passion.

He did not dare to meet her personally, but he sent to her from Genoa, where he lived, his old faithful servant, Marco, with a basket of the rarest and most delicious fruit, a Spanish book, and some Latin missionary treatises, which he earnestly requested her to read. She was conversant with the Spanish, Greek, Italian, Hebrew, and Latin languages. She willingly complied with his request, without, however, changing her opinions in the least.

Marco was warmly welcomed by Sarah, who ex-

tended to him not only her usual hospitality, but also sang to him parts of the poem of his master, which she had composed. The old man returned to Genoa, intoxicated with the beauty and charm of his hostess. With glowing enthusiasm he spoke to Cebà of Sarah's personal appearance, of her kindness and grace. Cebà, deeply moved, still was not satisfied with her letter, which Marco had brought with him. The letter seemed to him even more reserved than usual. He wrote to her, asking her permission to pray to the Virgin Mary for her conversion. Sarah replied that she would permit him to do so if in return he would allow her to pray to God for his conversion to Judaism.

The correspondence between these two so opposed minds is of great interest.

Sarah's arguments show a greater versatility and profoundness than even those of her proselytizing friend and opponent. Her knowledge often perplexes him, her scrutiny is quick in detecting his weak points. From his citations one is led to deduce that her replies must have been of a pitilessly trenchant logic.

She refers also, on proper occasions, to the authority of the philosophers. Especially is it Aristotle whom she quotes, though it may seem strange that the Stagirite should be made to intercede for Judaism in a controversy against Catholicism.

The Jewess had still another advantage over her Christian opponent. She was more familiar with the sacred Scriptures and the Hebrew language than he was. When he quoted passages which he thought must bring conviction to her, she proved to him that the translation was faulty, or that he himself had misunderstood the true meaning of the words.

At this time Cebà lost a brother in the Turkish war. Their written arguments had already several times reverberated with harsh tones. Now these were hushed, and only the sweet cadences of womanly sympathetic consolations were heard.

Sarah speaks in the most tender accents to the grief-stricken friend. He was grief-stricken indeed, for suddenly the presentiment had taken hold of him that also he would die, and Sarah, unconverted, would be lost to him forever. A meeting here on earth he renounced in the hope of a meeting in Paradise. More pressingly, ardently, passionately, he urged her to accept Christianity; but the more he urged her, the more steadfastly she declined. Hard and bitter remarks were uttered, wounding the deeper, as each one designed only the best for the other.

He who has not gone through such a conflict himself can not understand how the health of body and soul are undermined by it. Sarah had become sickly, and Cebà felt the hour of death approach.

He wrote to her at the close of a touching letter: "After my death, and during the short time I have yet to live, I conjure you to think of me as of a devoted and loyal servant . . . but pray do not answer me. Adieu." But he loved her too well to be able to dispense with her letters for the time he had yet to live. The correspondence was begun anew, and anew they tasted its pleasures and pangs.

It is a sad spectacle to see how these two noble minds embittered for one another this scant source of pleasure in the firm belief of fulfilling a duty. Cebà has now recourse to new means. He has a picture taken of himself, and sends it to Sarah. She is over-

joyed; she calls the friend "My sun." He now makes bold to ask her to pray, if even only once a day: "Blessed Virgin Mary, pray for me!" She could not but refuse even this. He is in despair. "Why do you insist on bringing bitter tears into my eyes and on hastening the hour of my death, while all my aim and endeavor is to save you?"

As he failed to persuade Sarah, he tried to persuade her husband, but Jacob Sullam remained as steadfast as his wife.

Another shadow fell on Cebà's life. His dearly beloved sister died. With a tenderness deeper even than before, Sarah consoles him and sends her picture with the letter. What an impression the picture made on him, one can guess by his words:

" . . . It is not good that I see you . . . neither you nor your picture; my mind ought to be composed and calm so near the final hour of my life . . . . but you—you have vanquished me on all sides; I can not escape.

"I am not master of myself; for, standing before your picture, such delight takes hold of my soul that I blush."

Despite his resolution he would have finally gone to Venice, but the lingering sickness made such inroads that he felt the shadow of death upon him.

In his letters he now speaks frequently of his dreadful sufferings, and of the approaching end, and with cruel persistence he depicts to her how much easier death would be to him if she would become a Christian! He counts upon her pity. She, the tortured friend, again and again has to assure him that she would have to despise herself if she would succumb to a weakness and deny her inmost convictions.

Meanwhile clouds began to gather on Sarah's horizon. Her fame, her beauty, her superior poems which, though not published, still circulated from hand to hand, her steadfast refusal to accept Christianity—all this made her a conspicuous personality who could not escape public observation.

As the purity of her life was above all suspicion, some calumniators spread the report that the correspondence with Cebà was only a preliminary to her conversion. While she suffered for Judaism, and vindicated it, her own coreligionists were incited against her as being an apostate. She felt deeply wounded. It never was learned how this accusation had been spread, or who the accusers were. Perhaps it was hoped to alienate Sarah from Jews and Judaism by these means, but also this proved of no avail—her strong soul never swerved.

But graver trials were in store for her.

A Catholic priest, who became Bishop of Capodistria, in the year 1621, published a treatise on the immortality of the soul, in which he accused Sarah Copia Sullam of denying this common doctrine of Judaism and Christianity.

Such an accusation could lead to very serious consequences. The Inquisition had the right of criminal prosecution and the decision of life and death in such cases.

It was the time of enforced conversions; those unwilling to be baptized were tortured and killed, in Spain, Germany, Bohemia and Hungary. One unfortunate in Ispahan was condemned to be torn to pieces by dogs.

Everywhere were publications circulated which in-

flamed the minds of the Christians against the Jews, and where the Jews had attained wealth by industry and frugality, in spite of all obstacles, there the hydra of jealousy lifted its venomous head.

Dangers lurked everywhere, and well might have reigned deep anxiety at that time in the peaceful home of the beautiful Sarah.

But she did not lose courage. Within two days she dashed off a written defense which vindicated her entirely, while it confounded the fanatical priest. This defense was written with such a dialectic keenness and clearness that it carried conviction unto her very opponents. Besides this, the fair writer displayed the most amiable womanliness.

With gentle modesty, though tinged with roguishness, she excused herself, in the preface, for daring to appear before the public. "But," says she, "I was forced to do it." She dedicated her "Manifesto" to the soul of her dear, departed father. One can not read the words she addressed to him without being deeply moved. This address proves immortality better than all discussions. Some passages of her lucid profession of faith, and powerful defense against the aggressor, may give an idea how keen-edged and powerful her dialectic weapons were.

"Indeed, if the doctrine of immortality of the soul could not be sustained by any other grounds than those cited by you, surely, materialism would be victorious and poor humanity would have to be pitied. You might, perhaps, reply that God often employs mean and wretched tools to accomplish great ends. Yes; but then the results were godly. This difference deprives you of every claim to the assertion that you are a prophet.

"I do not speak to you in order to pose as a scholar or philosopher; on the contrary, I confess that I am fully aware how little I know. . . . .

"I can forgive you for having, apparently, neither read the Holy Scriptures nor the historical writings of Joseph Flavius, who speaks of all the different opinions held by the Jewish people. But I can not forgive you for not being familiar with the gospel of your own creed—for if this would not be the case you would have remembered that in St. Matthew (Chap. 22) the Sadducees, who denied the immortality of the soul, went to Christ for information, who silenced them by a wise reply.

"Furthermore, you affirm that I am even without belief in the infallible autograph of God's own writing. I have no knowledge of the existence of any autograph of God besides the Ten Commandments, and my belief in these I try to prove with every action of my life. . . .

"Are you in possession of other of God's commandments besides these? If so, I would be happy to hear of them."

It is impossible to gain an adequate idea of the grace and wit displayed in the defense in these few passages. The whole is like a dainty but firmly welded chainlet, of which every link fits perfectly.

At the close she addressed him thus:

"And now, adieu! You will obtain immortality, which you so eloquently preach, as well as myself, if you adhere as faithfully to the Christian teachings as I adhere to the Jewish law."

Pater Bonifazius—this is the name of her valiant assailant—a name little in accord with his mode of

action. Pater Bonifazius published a second menacing and inciting charge against Sarah, but she disdained to answer a second time, nor was this needed.

Sarah's manifesto fell like a thunderbolt and aroused general attention and interest. Bonifazius's second charge was not even noticed. An impudent poem, addressed to her, elicited a sonnet from her, which is counted among the most beautiful poetical creations of the Italian language.

We are indebted to Bonifazius in so far that he was the cause of Sarah's stepping for once out of her literary seclusion. It was one of her principles never to publish any of her writings, consequently only few of her literary works have been preserved.

It is perhaps a still greater loss that her letters to Cebà were destroyed. What a source of encouragement and elevation could these letters have become for the faint-hearted and the wavering in their belief!

What evidence of an independently thinking mind and of a fearless soul, full of exaltation, yet ever discreet and conscious of duty, was lost with them.

Cebà, who died in April, 1623, published all his letters to Sarah—there were fifty-three of them—and dedicated them to his friend, Marcantonia Doria, of Genoa. To this friend he had also bequeathed his missionary work. The letters of Sarah, most probably, fell into the hands of the Inquisition. It would have been, of course, not to the interest of this institution to publish the letters of a Jewess strong in her faith and yet liberal.

Of Sarah's fate little is known.

She quietly devoted herself to her family and to

literary work, without being molested by the Inquisition. The mission of Marcantonio Doria was as unsuccessful as that of Cebà. Sarah remained a faithful Jewess. She died in May, 1641, as the following lines of a more modern Italian scholar, Moise Soave, testify:

". . . In the year 1868 I acquired some Hebrew manuscripts. Studying the same, I found a number of epitaphs of rabbis, famous physicians, and other prominent persons. This manuscript contains 200 pages, and on folio 25 the epitaph of Sarah Copia Sullam is found. The beautiful verses,* in which she is called "the wise and virtuous," "the crown of the poor," "the guardian angel of the unfortunate," conclude with the appeal:

"Return, return, Shulamite!"

—*Song of Solomon*, 6: 13.

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* E. David comes to the conclusion that these verses were written by the poet and rabbi Leone di Modena. Most of my references were taken from the biography of Sarah Copia Sullam, written by Leone di Modena, and published in Paris 1877. It is really astonishing that with such a thorough work at hand so many errors are perpetrated in regard to Sarah's life by literary men as well as by historians; *e.g.*, they speak of her as a "maiden," while the very name Sullam is the name of her husband.

CHAPTER XI.

THE MOTHER.

DR. LAZARUS, in his first essay on "Psychology of Nations," has referred to the typic-symbolical fact that with all civilized nations their founders came near losing their lives during childhood. They are saved: among the gentler Greeks, Zeus, by a goat; among the more rude Romans, Romulus by a she wolf; among the Jews, Moses by JOCHEBED, the *own mother*. In this fact is pictured the family devotion, which has distinguished the Jewish race from so many other nations since the earliest times. This family devotion especially characterizes the relation of the mother to her children.

The devotion of the Jewish mother is limited only by her faithfulness to the law.

The seventh chapter of the second book of the Maccabees tells of an heroic mother who was imitated by thousands of other persecuted sisters during the middle ages. They chose martyrdom in preference to baptism. But if *permitted* to live, the Jewish mother so tenderly cared for her children, and nursed them with a faithfulness which characterize her the most loving among loving mothers.

It is well known how highly motherhood is esti-

mated among the Jews. To be a mother was the crown of the Jewish wife. The Bible brings many an example of the childless wife approaching the very limit of the permitted in order to obtain the dignity of a mother. The fervent, tearful prayer of Hannah, wife of Elkanah; the strange barter of Rachel with her sister Leah, were only the results of this motive. Hannah, blest by the birth of her little Samuel, discontinued her pilgrimages with her husband, and devoted herself entirely to her boy till she, true to her vow, could bring him to the priest for the service of Jehovah. Then she again traveled every year to the temple to bring her little boy "a coat of many colors." How many thousands of stitches Hannah had to make to accomplish the task! thousands of stitches, and every stitch accompanied by sweet joy and prayers for the welfare of the little one.

Of course the modern young mother, who buys the baby's outfit ready-made, knows nothing of the joy of those thousand stitches!

It was but natural that Jewish mothers nursed their babes themselves, while among other nations the mothers frequently avoided this sacred and sweet duty on account of trifling excuses, and often were sustained in this derogatory habit by a too obliging house physician.

From the first unsteady step the child made, until the hour when he, at the hand of the father, entered the "Schul," the Jewish mother was the boy's only attendant and teacher.

The most valued treasure of the house was entrusted to no strange, paid nurse.

The mother reared her boy with indefatigable but *also* well-repaid patience.

Nothing but perhaps the too great leniency exercised by the Jewish mother toward her boy could be reproached.

The Jewish proverb says:

"The mother gives more than the boy asks for." If the growing boy advanced in his studies so as to be capable of framing his wishes in talmudical phrases and wit, then he became irresistible to a true Jewish mother's heart! For her boy showed that he had learned something, and that, with the help of God, he might become a "Lamden" (a scholar), to the glory of Israel!

By the Talmud the women are exempt from the regular and more severe studies of the schools, partly, perhaps, because the wise men and rabbis had the example of the well-instructed but licentious and immoral Greek Hetäre before their eyes.

Instruction in science seemed, to them, the way to coquetry. Knowledge appeared to them—as it appears to some very young or very old, pedantical masters even today—as a degradation of womanliness.

Furthermore, as Judaism is a religion of deed rather than of dogma and sentimentality, women were not only exempt from ceremonial duties (functions in the church), but were not even permitted to perform the same. This was by no means decreed out of disregard for woman—as many too zealous defenders of the female sex with superfluous indignation assert—but out of *regard for woman.* Bible and Talmud say, "The *home* is the *real temple* of woman, the *education* of *her children her divine service*, and the *family* her *congregation.*" For these reasons, and for sanitary reasons, women were not permitted to take part in the

pilgrimages to Jerusalem, etc. But they were not excluded from religious instruction. (Deut. 31 : 12.) At the time of Ezra they took part in the public reading of the law.

The same reasons on account of which women were excluded from pilgrimages seem to have given rise to the queer precepts in regard to the so-called "unclean" conditions. By these precepts the old teachers proved to be not superstitious Orientals, but, on the contrary, enlightened men. The strict seclusion in which woman had to remain during the "unclean conditions" gave her the necessary quiet and rest; after which she had to bring a sacrifice and had to take a bath. The bath was certainly the main object, the sacrifice only an addition similar to the prescription of an embrocation to a peasant by a physician, the salve being prescribed only to impose reverence, the rubbing is that which heals. Just on account of it, that Jewish woman was exempt from the purely ceremonial observances, did she gain freedom and time to develop the inner religious life.

Characteristic is the difference which is found in the Talmud in regard to unscrupulous parents. Only the father is mentioned. If a father refused to act according to his duty towards the children, then he was forced to do it by various means, and where this was impossible he was publicly punished and put to shame.

Nowhere is there a question concerning the mother. Surely this was not an oversight. The sages of the Talmud know and take into consideration everything, and bring it into the fine and firm meshes of their jurisdiction, but Bible and Talmud start from the conviction that a mother can not possibly neglect, and still *less violate*, her duties.

There is no need of a higher testimony of the respect for woman within the pale of Judaism. Numerous are the Biblical laws to honor the mother: "Honor thy father and thy mother." (Exodus: 20, 12.) "Everyone shall fear his mother and his father." (Leviticus 19: 3.) Interesting is the explanation to these laws in a paragraph of the Tractate Kiduschin. The rabbi says: "The All-knowing One is aware of the fact that the child is liable to honor and love the mother more than the father, because she treats it more gently; therefore, in the command to honor the parents, the father is mentioned before the mother, in order to emphasize the fact that the duty of the child is to honor the father as much as the mother."

But the child *fears* the father more than the mother, because the father keeps him more strictly to his duties. Therefore, in the command to fear the parents, the mother is mentioned before the father, thus to emphasize the fact that the mother should be feared even as the father.

The heaviest curses are those pronounced upon unnatural children who do not honor their parents.

"Cursed be he who despiseth his father and his mother, and the whole people say Amen." (Deut. 27: 16.) "Heed, oh, my son, the command of thy father, and do not depart from the advice of thy mother." (Prov. 6: 20.) "Do not scorn thy mother in her old age." (Prov. 22: 23.) A wise discernment is in the following:

"A wise son is the joy of the father, a foolish one is the vexation of his mother." (Prov. 10: 1.)

For it is the mother who attends to the first education. If this is successful, then the clever boy enters

the school and the society of men, where he becomes the joy of his father; if the education is not successful, then the boy remains in the house tied to the apronstrings of his mother.

The simple title "Mother" is used as a distinguishing term of honor. In order to *especially* honor the prophetess Deborah, she is called "Mother in Israel." (Judges, chap. 5: 7.)

Time and again the Jewish poets use *motherly love* and *motherly dignity* allegorically.

The highest possession of the Jews, the place where the Temple of Jehovah stood, the "Holy City," Jerusalem, is frequently likened unto a mother who calls her children, or weeps for the lost ones.

> "To spy out how my scattered children fare,
> To East and West, to North and South I turn.
> One thought but soothes now my pangs, my care:
> As I for them, *so they for me* do mourn.
> Bowed down with grief I am, and bitter woe.
> Why dost thou urge me to disclose my name?
> Ah! listen to my voice, then thou shalt know
> The daughter Zion's I, Jerusalem."

Rachel is called the "*most motherly of women*," not on account of the number of her children, as she had only *two*, but on account of her *boundless love*.

A Jewish mother denies herself everything for the sake of her children. She never tires in striving and working for the one aim, either to establish, independently, her son, or to give him the means to study.

In case she is a widow she overcomes her natural shyness and seeks a teacher and protector for her boy. No sacrifice is too hard for her when it is for the welfare of her child. But owing to the energy

and intellect of her offspring, the Jewish mother is soon cared for and maintained by them. She could then rest, but she can not rest. Soon there comes one grandchild, then another, and there grows up around her a wreath of young blossoms which shed the glow of thankfulness and love on her old age.

Mother and grandmother never were obliged to ask, "If I am alone, what am I?" for Jewish mothers are never alone; they are always surrounded by thankful sons and daughters who ask themselves, "If not now, when then?" (Prov. of the Fathers.)

Of course, there are mothers—but not Jewish mothers—who, if they are in good circumstances, try to get rid of their children as soon as possible, and if they are poor they send them into factories or let them wander in the streets selling matches, flowers, oranges, etc. Once I accosted a little girl, who, apparently, was no more than ten years of age, and whom I met one evening in the Leipzigerstrasse. Crying, she begged me to buy something from her.

I asked her, "Why do you cry?"

"Because I am cold and hungry."

"Why, then, don't you go home?"

"I dare not."

"Why?"

"Because I have not yet enough money."

"How much money must you have?"

"One mark."

"And if you can not get so much?"

"Then my mother whips me, and does not give me anything to eat."

Before me is today's paper, out of which I take the following account:

COURT PROCEEDINGS.

Before the Court stood a small, prim woman, with finely-cut features and a gentle expression on her face. Who could have suspected her of such barbaric cruelty as the proceedings disclosed? She was Maria Bertha Bohms, the wife of a laborer. Her maiden name was Nacke. She was accused of frequent ill-treatment of Anna Nacke, her six-year-old daughter, by which treatment the life of the child was endangered. The accused had the year before married a man who found her little daughter no obstacle to the marriage.

With the marriage, however, a time of dreadful suffering began for little Anna.

The witnesses all testified that at the least provocation the child was most cruelly punished. The examination of the physician, Dr. Mittenzweig, showed that the head and body of little Anna were covered with swellings and sores.

Shortly before the proceedings the accused had strangled the child so that the finger-marks could be seen for several days.

These atrocities were accompanied by very vile language.

The accused had been heard frequently to remark to her husband, "I wish the child would be run over; then we would be rid of her."

I can safely assert that no Jewish mother would be guilty of such unnatural conduct. I do not believe that a Jewish mother would even send her child into a factory.

If she is utterly destitute, then she consents, with a bleeding heart, to a separation, and sends her child to the Jewish Orphan Asylum, where, under competent supervision, it receives a good education. I visited the Jewish Orphan Asylum on the Weinbergsweg, and was there informed that occasionally children were

accepted who had *not lost* their parents, but whose parents were unable to educate the children on account of poverty or sickness. The one predominant thought of Jewish parents is to educate their children to become useful men and women.

The Jewish proverb says of a little child:

"It is the precious stone in the house."

And should this precious stone be thrown away, or remain unpolished?

If one would attempt to name some Jewish mothers of former times, distinguished by their faithfulness and devotion, one would, I suppose, have to name them *all*, but in our period they begin to imitate the bad habit of some non-Jewish women: they leave their children too much in the care of uneducated paid women.

The playgrounds of the Zoological Garden are crowded with children, but where are the mothers? Instead of the mother (of whom one finds only a few, mostly those living in moderate circumstances) one sees only talkative, forward, indifferent, often even uncouth females, who are left alone with the children for hours. These persons frequently have not the slightest idea or regard for what is or is not wholesome for the children.

Many a mother who at home dotes on her darling would be horror-stricken if she knew how her child was treated when alone with the nurse, and what conversations it hears when Lena and Susie exchange their opinions on returning from the parks.

Poor children! Is it, then, a wonder that they become so forward, and often impudent?

Jewish mothers! If you want to deserve this title,

which until now *was a title of honor, then take care of your children and play with them* YOURSELVES. Your husbands will not object, and the seamstress *is not* of paramount importance.

Bogumil Goltz, in his charming book, "Man and People," describes a Jewish peddling-woman of Warsaw, who, though seventy years old, still provides for a large family of children and grandchildren, while she scantily sustains herself on bread and porridge. At every season, despite bad weather, she waded through the mud and slush, and breathing asthmatically, she ascended all the flights of stairs to the attics, dragging along bundles of garments and all kinds of heavy houseware.

The humorist proceeds to depict the home of this poor woman and her couch, where the feathers of the coverlet fly around so freely that if they are not trained to assemble again in their proper places it remains incomprehensible how that coverlet retains its integrity even for a week.

And this poor old woman, who has to be on her feet every day for twelve hours, is happy that she can gain the daily bread for her offspring, and is pleased when her grandchildren and great-grandchildren, barely covered with rags, run to meet her; and when she is able to prepare for the "Shabbes" with a few hard-earned "Groshen," the seven-penny candles on the old-fashioned lamp of brass. This septuagenarian, who was familiar with hunger and want from childhood on, one day deliberately set out for a three-mile journey. She did not shrink from any hardship, rain, snow, or slippery walks, for *one thought*, one sensation, filled her with satisfaction and soothed every pain: it was the

fact that she carried in her market-basket a goose, which she brought, as a gift, to her favorite daughter and this daughter's ragged husband.

Another poor old Jewess fell down the narrow rickety garret stairs into the cellar. Her neighbors thought that she was dead. The news of the accident reached her son, who was a scholar, also in destitute circumstances, and who lived in a far distant village. He set out at once, grief-stricken, to be present at the funeral, but upon his arrival found his old mother hale and hearty! In the happiness of his heart he remained with his overjoyed mother; he cared for her and took her out; everywhere they were welcome guests, and the seat of honor was offered to the aged mother. But she, who had bravely endured privation, loneliness and longing, was overwhelmed by the unwonted happiness, and her faithful heart stood still on account of joy!

Bogumil Goltz takes these characters from real life.

It seems remarkable—or, am I mistaken?—that however freely the poets draw on their imagination in their delineations of other sentiments, if they depict *mother's love*, they generally give facts from real life or from their own experience.

As real affliction can be described only by him who has experienced it, so also can he alone represent mother's love who has been blessed by it, therefore Jewish authors speak so frequently of their mothers.

Even in his "Pilgrimage to Kevlaar," Heinrich Heine took the facts from real life, as can be seen in the annotations to his biography by A. Strodtmann.

Heine, the much defamed and likewise the much beloved, has set an imperishable monument to his mother in his songs and sonnets. Strodtman calls her an "ex-

cellent, tender, and highly sensible woman," who exercised the greatest influence on the development of the heart and mind of her children, who showed her the greatest devotion through all her life.

Heine, in speaking of the mother of one of his friends, says: "No day passes without her helping some poor person. Apparently she can not go quietly to sleep until she has accomplished a noble deed. She bestows her charities upon persons of any denomination: Jews, Christians, Turks, and even upon unbelievers. She is indefatigable in doing good, and seems to consider this her highest aim in life."

The Jewess thus depicted was *the mother of Meyerbeer.*

One incident especially characterizes the typical devotion and fear of the Lord of this Jewish mother. On the evening when Meyerbeer's "Robert the Devil" was played for the first time at Paris, and was greeted with a storm of applause, a letter from his mother was delivered to the excited composer. He tore it open and found the following words (Numbers 6, 24–26):

The Lord bless thee and preserve thee;
The Lord make his face shine upon thee, and be gracious to thee;
The Lord lift up his countenance unto thee and give thee peace.

THY MOTHER.

CHAPTER XII.

THE SACRED LANGUAGE.

THE inquiring spirit of our time has, it seems, not yet perceptibly influenced Jewish women, for they manifest no desire to form independent opinions by their own investigation. Thus only can be explained the ignorance of the Hebrew language prevailing among them. This ignorance also explains their indifference towards it. If they would be aware of the treasures which their ancestors have left to them in the Hebrew language—what depth and power, what sweetness and sublimity is found in it; how all that is noble and glorious in the Bible sounds even nobler and more glorious in the original text; and all that sounds rugged and harsh in the translation is mellowed by the sacred language; how the obscure becomes clear, and seeming contradictions are found to be but pearls of thought—if all this were but known to the women, surely they would select the Hebrew language as their favorite study. Doubtless, they would then deem it important that their children should acquire a thorough knowledge of Hebrew.

However, how shall the women be aware of the value of the sacred language if even the men hardly know of it, and only the scholars are familiar with it? We may add, as a consolation, that it was not always

so; that the women were formerly not wanting in the knowledge and appreciation of the Hebrew. In former centuries the holy language, in which the *Ten Commandments* and the *Genesis of humanity* were given to the nation, had found enthusiastic admirers among women.

Not to go too far back, we will mention here the talented daughter of Rabbi Samson Cohen, EVA BACHARACH.

Eva was born in Prague, in 1585. She was exceptionally well versed in rabbinical and biblical writings, and mastered the Hebrew language so completely that even scholars in her surroundings asked her opinion regarding obscure passages or ambiguous expressions. By various misfortunes and by expulsion from their home the family lost everything. The hardest trial for the sorely-tried wife, however, was the loss of her dearly-beloved husband. But also on this occasion she manifested the noble fortitude of her mind.

She returned with her son to her mother, the scholarly VÖGELE COHEN. Eva was still young and charming, though not beautiful, and numerous new suitors claimed her hand; but she remained faithful to her husband, even in death, and did not marry again.

Her son being elected Rabbi in Moravia, she followed him thither, and later on enjoyed the happiness of seeing him wedded to a bright and charming woman. In the year 1652 she set out for a much-longed-for pilgrimage to Palestine. But she died at Sofia, and was buried there with great honor.

About the same time BELLA FALK COHEN, a learned and God-fearing woman, wielded a great influence in Jewish circles. When yet quite young she was united

in marriage with one of the most renowned rabbis of that time, R. Joshua Falk Cohen. As in her hospitable father's house, so also at the side of her husband, she received much intellectual incentive; but the distressing consequences of the continual hostilities and wars waged in those times were felt in every household, and very likely prevented her from original work.

Also the following women are mentioned as thorough scholars of Hebrew: LAZA (in the year 1689), SARAH OPPENHEIM, and SPRINZA KEMPNER.

A peculiarity of ancient rabbinical scholarship were the hair-splitting explanations of various precepts in regard to religious formalities and ceremonies. Sometimes the learned women gave the final decision; *e. g.*, whether the blessing over the festive lights should be pronounced before or after lighting them.

Of more importance and greater wit were the answers given on such occasions by KRENDEL STEINHARDT. She was a descendant of a family of rabbis, married a rabbi, and she herself was called "Die Rebbecin" (the rabbiess) by her admirers. She was so well versed in Hebrew that even the rabbis abided by her decision in explanations of obscure and difficult passages. One example of such casuistry may here be given. In the Midrash is found the following passage: "Ten years were taken from Joseph's life,* on account of his listening to the words of his brothers: 'Thy servant, our father,' regardless of the due reverence for parents."

The difficulty in the passage is, that in reality the brothers uttered these words only five times.

* Another evidence of the typical reverence required of Jewish children towards their parents.

Krendel explained the difficulty thus: Joseph, pretending that he did not understand Hebrew, the language of his brothers, had the words repeated to him by the interpreter, and thus listened to them actually ten times.

Well known for their great knowledge of the Scriptures were BIENVENIDA CHIRONDI and MIRIAM LURIA. Both these women were from Padua, and the latter belonged to a large and prominent family of scholars.

The Talmudical disputations of Miriam Luria with distinguished scholars of her time created a great sensation.

Her favorite occupation was the study of the Talmud and the Bible, and she instructed herself, her son, and one of his playmates in Bible explanations and Hebrew grammar.

Her annotations to different synagogical poems and difficult passages of the Bible have been preserved.

SARA OSER, a Polish woman, was so familiar with the Hebrew language that she could read fluently the Bible, the Talmud, and the Midrash.

Whosoever has once grasped the spirit of the Hebrew language is irresistibly captivated by its charms.

This is the case with Jewesses as well as with non-Jewesses. SAINT PAULINE, the Swedish QUEEN CHRISTINE, the clever ANNA MARIA SHURMAN, all non-Jewesses, loved, studied, and practiced the Hebrew language. GEORGE ELIOT doubtlessly belonged to the same class; at least some of her most important works show that she had fully penetrated into the spirit and idiosyncrasies of the Hebrew language. DOROTHEA MORE, and ANTONIA, the PRINCESS OF

WURTEMBERG, are also said to have excelled in the knowledge of the sacred language. Another prominent Hebrew scholar was RAHEL MORPURGO, daughter of Benetto and Benetta Luzzatta. She was born at Triest the 8th of April, 1790. An aunt of hers, a cripple, who remained unmarried, CONSOLA LUZZATTA, found her only consolation in the study of the Hebrew works, and could even read the Talmud. Her example probably incited her young and beautiful niece likewise to become a Hebrew scholar.

She first learned wood-carving from an uncle, then dress-making, but, nevertheless, continued her study of Hebrew. She read the Bible in the original language, and also made herself familiar with the commentaries, especially with Rashi. She read a good deal, but only the best selections, as she used especially the excellent library of her brother.

Courted by many young men on account of her various talents, she rejected, for years, all suitors, to the astonishment of her relatives and friends, until finally it was found that she was secretly engaged to a young man living in another city.

He was in every respect her inferior, still she remained faithful to him and married him at last.

The union proved an unhappy one. Her household, consisting of her husband, a daughter, and three sons, who remained unmarried, took too much of her time and strength. Only during sleepless nights could she devote herself to Hebrew poetry. In the year 1890 Professor Castiglione published a volume of her collected Hebrew poems. The form of these poems is faultless, but sometimes at the cost of the poetical contents.

Her large correspondence with the most distinguished coreligionists, conducted mostly in Hebrew, is very interesting. This God-fearing and modest woman died in Triest in the year 1871.

THAMAR LUZZATTO and DEBORAH EPHROSI likewise acquired renown as learned women.

A very sympathetic figure is that of MIRIAM MOSESSOHN, born in Zobolk, a small place in Lithuania in the year 1841. From her early childhood she displayed an almost passionate eagerness for learning the Hebrew language, which to her pious mind was, in truth, sacred. Her parents and teachers yielding to her urgent entreaties, permitted her to take part in the instruction of the Bible translation generally given to boys only.

Astonished at her quick understanding and rapid advance, no one dared to interfere with her further studies.

Later on her parents engaged a teacher for her alone, who perfected her knowledge of the Hebrew to such a degree that at fifteen years she had read the whole of the Holy Scriptures in the original, with grammatical and ethical explanations. During her whole life, often clouded by care and distress, she never neglected the study of Hebrew. She read and wrote this language daily, and translated good and valuable novels and other works from the German into Hebrew.

Critics laud these translations just as much for their faithfulness in the rendition as for the beauty of form.

A personality peculiarly interesting on account of her youth and her tragical fate is BERTHA RABBINOWIZ-KREIDMANN. She committed suicide when only

twenty-two years old, by throwing herself out of a window. She published, in new Hebrew, poems and letters which testify to no mean talent.

Other female students of Hebrew, though known only in smaller circles, are LEAH BRAMSON, MRS. LEVY in Trier, and AMELIA EPSTEIN in Brody. Furthermore, HENDEL BASSEVI, TSCHARNA ROSENTHAL,* and ABIGAIL LINDO. The latter gave evidence of an uncommon perseverance and energy by compiling a Hebrew-English and English-Hebrew dictionary in the year 1886. Her father, the author, E. H. Lindo, probably assisted her in her undertaking.

The very interesting YETTA WOHLLERNER, from Lemberg, is still to be mentioned. Her father was a poor merchant. She had to assist him in business, and consequently her education was very deficient.

While listening to the instruction in Hebrew, which her brother received, her attention was aroused and she was seized with a burning desire for intellectual development. She became so fond of the Hebrew language that she employed every moment of leisure, especially the Sabbath-day and the festivals, in reading the Bible, and in comparing the Hebrew text with Mendelssohn's translation. At this time she became acquainted with the Hebrew writings of the scholarly Christian authoress, ANNA MARIE SCHURMANN. Charmed with the remarkably wide range of her knowledge, and amazed that a non-Jewess was capable of mastering so thoroughly the Hebrew language, she resolved to attempt to study it herself.

A young Polish physician of her acquaintance, who

* She was the wife of the rich and well-educated Naphthali Rosenthal, a friend of Moses Mendelssohn.

was familiar with Hebrew, taught her, and induced her to translate from German into Hebrew, and from Hebrew into German.

So eager a pupil was she that even her engagement with L. Rosanes, from Brody, served her as an opportunity for practice in Hebrew. She exchanged love letters in the language of the "Song of Songs."

These letters, which, to later possessors, must have appeared valuable, as they were carefully kept, were finally destroyed by fire by some ignorant bigots.

A bitter grief befell the young bride when her intended died. In order to divert her mind her father let her learn music and singing, but the sound of music only aroused her grief the more. Time slowly healed her deep wound, and, after long years, she gave her hand to a good and clever man, Samson Wohllerner. But he also was soon taken from her by death.

Although continually active in the house and in the business, still, in her few moments of leisure, she found the greatest enjoyment in the exercise of her acquirements.

She published Hebrew poems and essays in different journals. In her letters to her friends she never tired of recommending study as the best source of consolation, and as an ever-flowing fountain of pure joy.

It remains only to remember the women of the house of Rothschild. Their lives and their endeavors were devoted to the idea that riches are best employed in the cause of enlightenment.

Several of the daughters of this family became noble prototypes for their Jewish sisters. Besides

being distinguished by their earnest application to study, they are also shining examples of *faithfulness and devotion to Judaism.*

In this they emulated their noble ancestress, the pious GEDULA, of whom a contemporaneous poet says that "like a good Genius, she kept constant watch over her children."

ADELHEID VON ROTHSCHILD was not only clever and highly accomplished, but, what is more, she was good. Her whole being was marked by that harmony which springs only from true peace of soul. Above all, she was *a good Jewess.* It is well known that she had an audience with the Pope Pio Nono, with whom she interceded in behalf of the Jews of the Ghetto, who were persecuted by the Cardinal della Gengha. She was but fifty-three years old when, in the midst of her benevolent endeavors, she was taken away by relentless death.

Her husband erected a Children's Home in Naples, as an everlasting monument to her memory.

The most interesting woman in this family is the authoress CHARLOTTE VON ROTHSCHILD, wife of Lionel von Rothschild, in London. Great credit is due to her on account of her efforts in behalf of the education of poor girls. She founded, at Bell Lane, in London, a Girls' School, where she herself lectured on religious topics on the Sabbath and holidays. These lectures were published in 1864, and were so well received by the public that a second edition had to be issued, and afterwards they were translated into French and German.

She possessed a rare knowledge of the Bible, and by this knowledge her love for Judaism grew ever

firmer and stronger. At the same time she had a clear insight into the requirements of modern times in regard to the position of the Jews. Her mind being free from prejudice, she was well fitted to advocate, as she did in her lectures, true reform.

The themes of her lectures were mostly popular subjects, with a special regard for the requirements of the female sex; *e. g.*, "*Beauty is Vain*," "*Keep thy Tongue from Evil.*" She spoke likewise about "Hygiene," "True Worship," "Toleration," etc. She also published "Contemplations and Daily Prayers" for the families.

Once she had to enter publicly the lists to defend her people. It was in the open but anonymous letter, "Lord Chelsia and the Jews."

LOUISE VON ROTHSCHILD published in 1856 a book entitled "*Thoughts about Bible Texts*," and "*Words Addressed to My Children.*"

CONSTANCE and ANNA VON ROTHSCHILD, daughters of Louise, were earnest students of the Bible and the history of their people. They published a book in two volumes, "*History and Literature of the Jews*," in 1871. The work received much attention. The historical part was written by Constance, the literary part by Anna. Both showed great insight in their respective departments.

LOUISE VON ROTHSCHILD (Frankfort-on-the-Main) and her daughter, CLEMENTINE (who died when young) wrote "*Letters to a Christian Friend on the Fundamental Truths of Judaism.*"

EMMA VON ROTHSCHILD is spoken of as a talented artist, and has published several compositions. Well known is BETTY VON ROTHSCHILD, widow of James

von Rothschild. She was an exceptionally gifted woman, and of unbounded charity. Always endeavoring to further the study of Judaism, she instituted, in the year 1849, a prize of 5,000 francs for Jewish girls, who, at a public examination, would prove to possess the greatest knowledge of Hebrew.

A French girl and a German girl—Miss ALEXANDRE, from Nancy, and Miss BLUME, from Strassburg, both won the prize, which, on that account, was doubled by Lady Rothschild. The two young girls translated, under the public supervision of some scholars, Chapter 34 of Prophet Ezekiel, from French into Hebrew, and *vice versa*. Then they translated some chapters of the Bible, and some of the most beautiful, and, at the same time, most difficult Psalms, with grammatical explanations.

BETTINA and MATHILDA VON ROTHSCHILD are yet deserving of special mention on account of their brilliant attainments and philanthropic activity.

When people hear the name "Rothschild," they think generally only of the millions gained by the family. But what charitable use is made of these millions by them, in comparison to other millionaires, is never taken into consideration.

It is not so much the wealth of earthly possessions by which these women have gained distinction, but by the wealth of charitable deeds, and by their nobility of heart and mind, which shed beneficent and animating rays on all their surroundings.

Many another Jewish woman of our time has the means and the leisure to enlarge the narrow circle of unessential problems, and to acquire by study a liberal and cheerful view of the universe. *A liberal*

and cheerful view of the universe! Who, if not the Jewish mind; who, if not the Jewish woman, should be imbued with them by the very grandeur and loftiness of their own history? If she scans this history she will find the grandest deeds recorded in it; deeds without a parallel in the history of other races, a fact which must fill her with pride on account of it that she is a Jewess. If she then draws a comparison between past and present, between the slavery during centuries and the newly-gained freedom, when she considers all the opportunities offered to her, which to emulate lies in her own hand, how can she then but be imbued with liberal and cheerful views?

But of course she must *know* the Jewish history; she must be *acquainted* with the sacred Scriptures.

Abraham Geiger says, "As long as Jewish woman is *not able* to deliver these sacred treasures to her children; as long as she can *not impart* to them THE VIVID CONSCIOUSNESS OF THE GREAT MISSION OF JUDAISM, SO LONG THEY WILL NOT ACQUIRE THEIR FULL INDIVIDUALITY; A POWERFUL INCENTIVE TO UPRIGHTNESS AND TRUE NOBILITY WILL BE DULLED IN THEM, AN INSPIRING EMOTION DEADENED.

An INSPIRING EMOTION!—that is what is needed.

On account of the importance of the subject I shall add a brief characteristic of the copiousness of terms which express abstract ideas in the Hebrew language. For "speech," "word," there are twenty-one different expressions; for "thinking," twelve; "to speak," "to think" have one and the same expression; for "power," "might," "strength," "energy," "determination" there are thirty-six; for "honor" and "distinction"

there are fifty-seven terms. For "to see"—an act which requires by far more subjectivity than "to hear"—the Hebrew has eighteen forms, but for "to hear" only four. For "to seek," "to search," and also for "to separate," "to disunite," there are thirty-four words; for "to join," "to unite," "to combine," fifteen; for "to hasten," eight expressions.

It is a proof of Jewish enthusiasm and its pathos that there are, for "anger," fifteen; for "to scream," twenty-five; for "to break," thirty different forms. The strong subjectivity of the Jewish race, the energetic acting of its *ego*, explain why a copula was not essential to them, and why their language is poor in conjunctions.

Who wishes to understand Hebrew must rouse his subjectivity; must *think* and *pay attention;* must get used to *search* for the subtleties of thought and phrase by his own individual exertion.

"*The study of Hebrew, therefore, is an excellent pedagogical means of arousing and stimulating* THINKING; *to whet and to strengthen the intellect; to keep the mind fresh and awake.*"—A. Jellinek.

The daughter of the people of Israel, a people which alone has brought forth among all the poets and thinkers the *sublime and unparalleled* PROPHETS, should she not learn to cherish and foster the language which these prophets have bequeathed as a sacred inheritance?

CHAPTER XIII.

APOSTATES.

IT has been told in the sixth chapter that the believers in the *One* and ONLY God were slaughtered by the thousands in those times of inhuman cruelty. Other thousands, who, weakened in mind and body by long suffering and martyrdom, no more possessed the strength of soul and the courage of deed to meet death with their dear ones rather than to be defiled by a falsehood, submitted to baptism, and conformed outwardly to the customs of their persecutors. It is doubtful whether this could have been done sincerely, for compulsion creates aversion.

Most of the baptized Jews could not resist the impulse to cling secretly to the customs of their inherited traditions. These aroused suspicion, and were exposed to a fate even more cruel than that of their slaughtered brethren, who had remained faithful unto death.

Others succeeded better in dissimulating their sentiments, and observed the rites of Judaism only in strictest seclusion. These were often greatly honored, and held distinguished positions of great responsibility at the courts of kings, prelates, and nobles.

There was still another group of apostates, who, by

long exposure to all kinds of cruelties, had become so weakminded and indifferent that they would have just as well accepted Islam, Buddhism, or any belief thrust upon them, if they were only finally left alone. They were the most unfortunate ones, for without God and without faith they did not find a compensation for their degradation, even in the consecration of grief and anguish.

A fourth group of proselytes has yet to be mentioned: those who, actuated by mean, selfish reasons, posed as stricter Christians than even the Christians themselves, and emulated them by denouncing, persecuting, and abusing their former coreligionists, even more vehemently than did the Christian oppressors.

The women were dragged to the baptismal font with the men and children.

Only rarely did it happen now that a new Hannah arose, who implored her husband rather to kill her and their children than to submit to baptism.

Gradually the oppressors succeeded in abasing and degrading the remainder of a generation of heroes into weaklings who did not resist any wrong inflicted upon them, not even the laws,* which excluded them from every other occupation except money-exchange and borrowing on interest, driving them to usury in order to gain the monstrous taxes which were imposed on them.

In this way the character of the Jews could not but become stunted. Unfortunately, the most liberal prince who contributed so much to the amelioration of his land, Frederick the Great, had no comprehen-

* Luther said: "As the Jews are *forced* into usury, how can this influence them for the better?"

sion of this marvelous people; of the people who gave to us the TEN COMMANDMENTS, the writings of whose prophets we delight to read, whose psalms we sing in our churches and cathedrals. The people who had written the *Sacred Scriptures* did not interest the Great King.*

In the year 1750 the Jews obtained the "General Privileges," but for the promised "Protection" they had to pay an enormous tax, besides the restrictions imposed upon them. They were excluded from the professions; from the arts and sciences; legally, nothing was left to them but to become merchants and money-lenders.

MENDELSSOHN lived already. The gentle, timid son of the poor copyist of the Ten Commandments, Mendel, from Dessow, became the banner-bearer of enlightenment for the Jews.

The first instruction in Hebrew and the Talmud he received from his father, who, during the severe winters, carried the sickly child wrapped in an old fur cloak to school.

Little Mendelssohn, by his eager thirst for knowledge, contracted a nervous disease which was the cause of his deformed spine. It is touching to read

* Von Kaestner wrote the following epigram, when Frederick the Great crossed off the name of *Mendelssohn* from the list of academic philosophers:

Ein neuer Dionys rief von der Seine Strande
Sophistenschwärme her, für seinen Unterricht;
Ein PLATO lebt in seinem Lande,
Und diesen kennt er nicht.

(A new Dionysius called, from the Seine's green shore,
A throng of sophists to teach him their lore.
The PLATO, rich with wisdom's store,
In his own land he did ignore.)

how the poor Talmud student made his way to Berlin, and finally was permitted to live there under the protection of a merchant.

A young girl from Hamburg, who was neither good-looking nor highly educated, but whose manners were of a charming simplicity, FROMMET GUGENHEIM, was destined to become the star of light of the modest but scholarly life of Mendelssohn. "A blue-eyed lassie" he called her, who became his faithful and devoted "helpmate."

Eight children were born unto them, who could be proud of their parents—who could be proud to bear the name of Mendelssohn.

What a strange fate! nearly all these children abandoned the principles of their father. He had done everything to give them a good education; he wanted them to become liberal but religious men and women; for them he undertook the gigantic work of the translation of the Bible into clear and beautiful German. Day and night he was concerned about their welfare, and his best hopes were centered in them.

One of his daughters died while young, another one, RECHA, married the court banker Meyer, in Hanover. She seems to have given least cause for trouble to her father; but DOROTHEA, who, before her baptism, signed herself BRENDEL, and HENRIETTA (JENTEL), were talked about very much. Dorothea particularly became famous in the so-called "period of genius."

She was a glaring example of frivolous apostacy. Born in the Jewish faith, she first became a Protestant and afterwards turned Catholic. All her outward enthusiasm for her new confession could not hide the want of inner truth in her way of acting.

All those women who, during the last centuries, were weakminded enough to give up the best that was in their possession—their faith—did so, forced by bitter compulsion, death being before their eyes.

Those others who changed their creed out of indifference or selfishness, as one changes a pair of gloves, did well to step out of a creed which, for them, was but an empty name. It is true, the other religious community does not gain much by such apostates, but for the Jewish congregational organism it is better to discard such decayed and dead members.

But how can we explain the giving up of the inherited religion and the acceptance of a new, till now hostile, creed, when not forced to it by actual or moral compulsion?

With the daughters of Mendelssohn no such compulsion was exercised. They grew up in modest circumstances, but free from care.

They had no more to tremble before outbursts of hate and disdain, as their sisters in former generations. The house of their father was a highly honored one.

They were educated among the most favorable conditions, surrounded by motherly love, paternal care, and the friendship of distinguished men and women. The parental home was the gathering-place of the most cultivated and noble minds.

Intercourse and example pointed out the way of true morality to the daughters of Mendelssohn—still they deviated from it, especially Dorothea.

She was married when young, to the banker Veit, who was a highly-respected man and citizen. But the mind of the young wife was already influenced

by the prevailing emancipation theories. She turned, more and more, from the religious ways of her parents, and embraced the new romantic doctrines. Gradually the idea that she was "not understood" by her husband, and that this union made her unhappy, took possession of her. Among other literary men she made the acquaintance, also, of *Friedrich von Schlegel*, and became the prototype of his well-known "Lucinde." Twelve years after the death of her father; fourteen years after her marriage with Veit, the father of her children, she obtained a divorce from him and followed Friedrich von Schlegel in bonds of "free love." Veit, with true Jewish benevolence, supported the faithless one; for in spite of Friedrich's glowing love, Dorothea continually had to fight with the cares of life on account of her Friedrich's improvidence and heedlessness.

But Dorothea impressed on her life and aims the seal of ignobility by her double apostacy. Her sister Henrietta was less gifted with outward charms, but of better character. She lived later in Paris as governess. She took motherly care of General Sebastiani's only daughter, who became, in after years, the unhappy Duchess of Praslin.

Henrietta enjoyed an existence free from troubles and cares, highly esteemed by everyone. Suddenly she determined to change her religion—not from inner conviction, or out of deep love for a non-Jew, but from mere consideration for her Catholic pupil. She died in Berlin in the year 1831.

It was Schleiermacher, the refined-sensitive and refined-sensual theologian, who exercised a pernicious influence in the intellectual society of Berlin; he was

so fond of Jewish circles, and their beautiful women, that he incurred by it the reprimand of the superior clergy.

A prominent figure in these circles was RACHEL LEVIN MARKUS. She was the brightest of the bright women in Berlin. She, the admiring friend of Goethe and Fichte, was considered a "modern saint."

The somewhat intricate, oracular apothegms of this "Pythia" have been collected by her husband, Varnhagen von Ense, in the well-known book, "Memories for her Friends."

In 1808 Varnhagen von Ense made the acquaintance of Rachel, who was older than he, and a few months later married her. In his frequent travels, which he, as a diplomat, had to make, Rachel always accompanied him. By this traveling, her insight into human nature, and perception of things, grew keener and more accurate. In 1819 they settled in the capital of Prussia; there she opened a *salon*, where the most distinguished men soon gathered, all of whom paid to her, on account of her extreme originality, the most flattering homage.

This exceptionally gifted woman was also good and benevolent. Numberless poor praised her generous kindness. In the times of war she proved her zealous patriotism by her courageous assistance in the transport and aid of the wounded, and where she could not be present personally, she was indefatigable in inciting others to the philanthropic work.

This woman, whose social position was high and well established, by her merits as well as by outer circumstances, did not resist the inducement offered by a change of religion, and suffered herself to be

baptized. Neither in her letters, her diaries, nor later in her biographies, are sufficient reasons to be found which would fully explain her change of religion. She herself, on proper occasions, speaks severely and sharply on "The dissembling new love for the Christian belief."

Perhaps it was a certain capriciousness which manifested itself in Rachel's disposition, to which her apostacy may, to a great extent, be attributed.

Still the whimsical, interesting Rachel was by no means indifferent in religious matters; on the contrary, she was religiously inclined, and some of her most beautiful aphorisms are those which treat of the relation between man and God.

This woman acknowledged on her death-bed that she still belonged fully and entirely to Judaism. Remarkable and very interesting is her confession: that Judaism, which was once her "degradation," and the "misfortune" (?) of her life, THIS JUDAISM, NOW IN HER LAST MOMENTS, SHE WOULD NOT MISS "FOR ANY PRICE IN THE WORLD."

This deep feeling of connection with the religion of the fathers marks this kind of apostacy as especially unprincipled.

HENRIETTA HERZ, at least, had so much consideration as to wait till after the death of her strictly orthodox mother before she denied Judaism, and, persuaded by Schleiermacher, became baptized in 1817.

Besides her beauty, the quiet dignity of Henrietta was much commended. How many men were charmed by her! W. von Humboldt, both the Schlegels, Heinrich Heine, and B. Boerne were, in spite of the difference in years, very enthusiastic in their admiration for her.

Goethe was very much pleased with Henrietta's enthusiasm for him. Alexander von Humboldt, when still a very young man, was frequently a guest in the house of Marcus Herz, the husband of Henrietta. Humboldt was taught by her to write Jewish-German characters, which he afterwards used in corresponding with her.

Kant was a friend of Henrietta's husband, who was a warm-hearted, able physician, and philosopher. He loved his beautiful wife dearly, but she seemed to have no understanding for the superiority of her husband; she possessed no love for religion, and therefore was also wanting in the religion of love. It is true she never proved faithless to her husband, but she found pleasure in the homage of other men, and was thus open to misleading influences.

Among her friends it was just the most gifted one who dimmed her naturally pure sentiments by mottled and perverse ideas. Schleiermacher being a theologian, she, with true feminine naïveté, did not hesitate to put implicit faith in him, even after he disclosed to her his passion for Elenore Grunow, the wife of a colleague. He who thus learned to disregard the sacred ties of marriage, prepared himself to disregard all things sacred.

Marcus Herz once wrote: "*In our day, the study of sacred truth is avoided as an unfruitful speculation, and is believed to be entirely dispensable; all that is sought . . . is the approval of the world.*" How well these words of the philosopher applied to his own wife!

How well they apply to others!

Henrietta Herz, the much-beloved and nearly idol-

ized woman—what an influence could she, as a good Jewess, have exercised in the widest circles!

Henrietta, who ruled all hearts; the stately and thoughtful *Dorothea;* the witty, original, energetic *Rachel*—what could they have attained in favor of religious toleration, in combatting old prejudices, in paving the way for equal rights for their coreligionists with the confessors of the religion of "*universal brotherly love!*" Of all this, *Rachel*, *Henrietta*, and *Dorothea* knew nothing. Henrietta and Dorothea had no idea of a mission to continue the work of their fathers. They did not remember his words, that, *deep in his heart he was convinced of the truth of his religion, that he was strengthened by this inheritance of his fathers, and that he thus quietly pursued his way, without any need of giving an account of his conviction to the world.* Henrietta's beauty, Rachel's genius, and Dorothea's liberality only gained for them a deplorable renown, where they could have attained glorious fame and the blessings of posterity, if they had promoted liberal ideas and faithfulness to conviction.

The beautiful words of a good Jewess of our period may here be quoted: "Jews and Jewesses, who are called 'the chosen people,' how could *they* allow themselves to be swept along with the stream of irreligion, where they could not but arrive at dissension with the sacred traditions of their faith? The Jews, are they not the more duty bound to prove how well-deserving they are of the rights unjustly kept from them through centuries—not by striving after worldly gain, after passing pleasures and problematical enjoyments, *but by holding aloft the banner of ideality?*

"The Jewish women, so richly endowed by nature, should they not exert themselves and endeavor that

now, as of yore, should be awarded to them the crown of true womanliness and chastity?"—*Ottilie Bach, in Ztg. d. Judenth.*

In the midst of the frivolities and meaningless conventionalities of our days, does there not exist, in the heart of Jewish woman, a deep longing for a safe and sacred retreat for the soul? for a rock of support? And where could she find a better support than in the venerable, sublime religion of her fathers? Is it possible that she fails to understand their religion? Is it possible that she deserts their faith? fails to understand it and deserts it, instead of rejoicing in the thought that it is her own?

The unbiased observer will have to confess, "No, this deep longing after a rock of support is not always present. The religion is frequently denied and deserted by its confessors, often, yea, most frequently, on account of trivial reasons." The clever Fanny Lewald, *e. g.*, who was so superior in all other respects, submitted when seventeen years old to baptism, because of her love for a young theologian. The rash and foolish step was immediately repented by her, and she declared, to everyone who wished to listen, that she never could become a good Christian. How could she, indeed, do so? "She herself had to elaborate her declaration of faith, and she became aware that she was not ready to accept scarcely any of the Christian dogmas. Several days were accorded to her for the writing, but every passing day added only to her perplexity. She was terrified at the thought of *solemnly uttering an untruth* and of *committing perjury* at her baptism. But the fear of being misunderstood by parents and friends determined her to write the declaration of faith, which was, as she herself said in an

autobiography, *a model of fanciful Jesuitism.* She avoided in the same every positive declaration. In later years she was so disgusted with it that she burned it up."—*Women of the Nineteenth Century, by Lena Morgenstern.*

She married Adolph Stahr. Having no children, she found time for literary work. Her writings are commended for their judiciousness and practical good sense, but at the same time they are marked by a sober coolness and absence of inspiration and enthusiasm. How could she be imbued with these sentiments, characteristic of the true poet? Had not the source of these sentiments ebbed away in her?

In the so-called "Genialitätsperiode" SARAH and MARIAMNE MEYER created a certain sensation by their beauty, their riches, their good education, and refined surroundings. They also submitted to baptism in spite of the fact that their excellent parents were strict and faithful adherents of Judaism.

The sisters SALING likewise were distinguished in society by their charms and gifts. The most beautiful of them played quite a prominent part during the session of Congress in Vienna. She excited the passionate love of a Spanish prince, and became engaged to him. He, however, met death in a battle, but she remained faithful to him and never married. She had been baptized in the Catholic Church, while her sister, Julie, turned to Protestantism. The latter retained, in a large measure, the inherited mode of thinking and of expression. So she would ask, "Have we not *Pesach*, tomorrow?" or, "Will you send me some *Matzos?*" She married the Professor of Languages, Heyse, and became the mother of *Paul Heyse.* REGINA (FROHBERG), the third sister, likewise became

a Protestant; only Clara (Mrs. HERZ, of Frankfort-on-the-Main), "an energetic and truthful nature," remained a strict, conservative Jewess. Her daughter married Willie von Rothschild, likewise a faithful confessor of Judaism.

The psychologist vainly seeks for any deeper reasons which might have actuated those highly endowed and independently situated women to disloyalty towards their faith. Was there ever any conversion brought about by ethical necessity, by an urgent need of the soul? Was there ever a proselyte who abandoned his religion as inadequate, and accepted another creed as the truer one out of pure conviction? This is possible, even probable, where idolatry had to yield to a pure belief in Deity; but not in the case where the purest worship already prevailed, and where this worship could meet the loftiest religious requirements.*

It can not be the case there where religion ordains "*Thou shalt have no other gods besides Me;* where it is daily repeated that "*Thou shalt love the Lord with all thy heart, with all thy soul, and with all thy might;*" where Moses, the law-giver, commanded that "*Thou shalt love thy neighbor as thyself.*"

Do Jewish women wish something more holy than this? Do they find in other creeds anything nobler than, at best, a repetition of these teachings?† Why

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*Judaism was and is chosen to propagate pure Monotheism.—*Prof. A. Berner, in his lecture "Judaism and Christendom."*

†Isaiah was the actual founder of Christendom, 725 B. C.—*Renan.*

Without Jeremiah there never would have existed Christendom.—*Renan.*

do they ask for an imitation when they already possess the original? Why? Because they are ignorant in regard to the treasure which was entrusted to their people. If they will again *learn to know* Judaism, then they will love it, and there will be no more apostates. Renan says: "Judaism, which has rendered such great services to humanity in times past, will also render them in the future. The pure religion, which can unify all humanity, will be the religion of *Isaiah*, the ideal *Jewish religion, purified of all dross.*" Archbishop Gibbons writes: "Christendom owes a great debt to Judaism; it is indebted to Judaism for the greatest benefit ever bestowed upon Christianity; for the inspired Scriptures of the Old Testament. The unsurpassed, sublime wisdom found in these Scriptures have ever been the consolation of all nations. The founder of our religion was a Jew by descent, as was also his mother, and as were all the Apostles."

These are the historical and philosophical conceptions of Judaism, and they are the determinative and eternal ones. May, therefore, Jewish women unfurl the banner of idealism, undeterred by temporary and exterior considerations! *They, the guardians of the homes where the rising generation receives its first impressions and its first education—they* OUGHT, *and* MUST *kindle the sacred fire of enthusiasm, fan the flames of love for the loftiest that they inherited from their fathers, the unwavering love for* PURE MONOTHEISM."

CHAPTER XIV.

THE DAUGHTERS OF DANIEL ITZIG.

DANIEL ITZIG was a banker in Berlin, whom Frederic the Great appointed Chief Elder of all the Jewish congregations in Prussia. Many anecdotes are related about him, two of which I will mention, as they serve to illustrate his character.

His charitable disposition is well known. So, *e. g.*, he used to send the best wine to the sick poor, at the same time requesting them to save the bottles for him. He did not disdain even small savings, but gave plentifully. Among other charitable acts he successively gave dowry to fifty poor girls. To each of them he gave 3,000 Thaler—quite a considerable sum for those times. He was also the founder of the Society for Outfitting Poor Brides.

The other characteristic anecdote is the following: Itzig was on friendly terms with many a distinguished man. Dr. Gans, a man of refinement and great cleverness, was also a frequent guest in Itzig's house. In their conversations Gans always agreed with him in the opinion that apostacy was contemptible; nevertheless, Gans became an apostate. Upon hearing is fact Itzig declared: "He shall never enter my se again." And he kept his word. A man of such

principles could not but be an excellent father also. He did all that was in his power to secure a good education for his children. He spared no effort and no money in procuring for them the best teachers and the best means of instruction. In this way he laid the foundation to the exceptionally good education of his nine daughters, by which some of them gained great renown and an influence superior to that of any other lady in society at that period. They gave the noblest example of how position and fortune should be made to serve the cause of humanity, and how the seeming contradiction of society, gayety, and pleasures can be combined with thoughtfulness and charitable activity.

The eldest daughter, the kind and modest BLUEMCHEN, was born in May, 1752. She became the wife of Dave Friedlander. At the side of this highly cultivated and philanthropic man she found opportunity to exercise every faculty of mind and heart. Both the brothers Humboldt were their friends. What a rich source of soul-animating pleasure must this intercourse have afforded them! David Friedlander became the first Jewish senator in Berlin, and filled the position very creditably, being indefatigable in his activity for the welfare of the community.

The next sister was REBECCAH, who married the son of the mint-master Ephraim. She is reported to have "spoken and written like a poet."

JETTCHEN (Harriet), the youngest daughter, the wife of the banker Oppenfeld, was not so well known.

Of more importance was CECILIA, or, rather, Zipporah, as she was named by her pious parents. She was married to the banker Von Eskeles, of whom Rachel

wrote, "I like Eskeles very much—he is so clever. He eats cleverly; he keeps silent cleverly; he laughs cleverly, and what he says is original." Cecilia was well worthy of such a husband; in one respect only was she deficient: her children were well educated, and acquired all accomplishments, but lacked the religious foundation. They grew up without reverence for Judaism, and the many occupations of the father did not leave him time to implant the love for their religion into the hearts of his children. This example goes to show that it is particularly the mother upon whom the first religious impressions of the children depend. If the mother is indifferent and ignorant in regard to the sacred teachings, which are the stronghold of man in joy and sorrow all the days of his life, then these teachings will also be lost for the younger generation. Cecilia's charity, however, knew no limits. She freely distributed gifts without making any distinction as to denomination. So she gave to the convent of St. Elizabeth 7,000 Gulden, in aid of the sick, and her husband left to the same institution 100,000 Gulden. Cecilia died in 1839, deeply mourned by her friends and by the poor.

FANNY, another sister, became the wife of the banker Arnstein, in Vienna. Richly endowed by nature with beauty, grace, and the gifts of mind, she soon gained a prominent position in the society circles at Vienna. The drawing-room of Lady Eskeles was the gathering-place of gay society; of people fond of pleasure and light pastime; but in the princely house of Arnstein there assembled, besides these, also earnest, thoughtful minds. Not the riches formed there the main attraction, but the lambent

flames of genius, and the scintillating sparks of wit. There the best music was enjoyed, literature discussed, the highest interests of humanity debated.

The political situation was extremely exciting, for it was the period just before the downfall of Napoleon, and all shades of opinions found their exponents at the receptions in the house of Arnstein. The patriotic consciousness was, at that time, agitated by the most contradictory emotions.

The battles for liberty were followed by denunciations, and by the strictest measures of the police. Revolutionary ideas were suppressed, democratic agitations persecuted; there was a retrogression towards the former coercion. Metternich was triumphant; the Jesuits returned, gained ascendancy in the schools, the old prejudices against the people of Israel threatened to revive! Now the efforts had to be concentrated in the endeavor to smother the seeds of hypocrisy and discord—and woman, Jewish woman, used her *own* weapons. She charmed as "society lady" by her amiability, and as "housewife" by deeds of kindness. Fanny was specially called upon to keep, by her tact and discretion, the minds in a pleasant and reconciliatory mood. Fanny Arnstein often showed a surprisingly ripe judgment. Her patriotism and her interest in the welfare of the nation ennobled her whole being. In conversing with her one forgot the rich banker's wife, and perceived only the warmhearted woman, with her keen interest for humanity. All this elevated the tone and intercourse in her parlors above the usual shallow emptiness which, up to this day, is generally found in certain circles in Vienna. Even if the author appears a little too opti-

mistic who, in characterizing the receptions of the Eskeleses and Arnsteins, traces back to them the high and esteemed positions which Jews and Jewesses occupy in Vienna, still it can not be denied that Fanny Arnstein succeeded in one respect where her coreligionists are not always successful: she received not only the homage of men, but won also the friendship of her own sex.

Fanny gained the faithful devotion of prominent women. She was a member of women's societies, whose members were ladies of the highest aristocratic circles.

Many a prejudice was thus, in the most natural and simple manner, dispelled; many a good work furthered; many a good seed of fruitful efforts implanted.

The increasing seriousness of the political situation increased also the activity of Fanny von Arnstein. Not only had she ample occasion to adjust unpleasant and inimical elements, but she devoted herself more and more to works of benevolence and charity. Clever and discreet as she was, she interceded for the suffering and needy without regard as to their confession, only bent on the amelioration of their condition. Especially during and after the wars, which raged in the interior of Europe, she turned her powers and her full attention to the needs of the unfortunate. Ever ready to lend a hand, she incited others to the same noble work. Numberless societies of women were established and were joined by the women of the aristocracy, carried away by the enthusiasm, the example, and the eloquence of the Jewess. No one thought any more of the fact that

she was a Jewess, but perceived in her only the zealous championess of universal philanthropy, the indefatigable benefactress.

When the worst times were passed, and the wounds began to heal; when the joyful, brilliant, festive weeks of the Vienna Congress infused the whole capital with new life and cheerfulness, Fanny also was transformed from a good Samaritan into a society lady, and showed by her example how to combine hospitality with refinement and taste, and luxury with the furthering of industry. One of her favorite aims was to make fortune subservient to art and the trades. Thus she endeared herself to artists as well as philanthropists. The most prominent men who, at that time, met in Vienna—Wellington, Humboldt, Prince Hardenberg, Prince de Ligne, Cardinal Consalvi, the Counts Bernsdorf, Munster, Neipperg, and many other well-known men of distinction, rendered homage to this beautiful and excellent woman. She died in 1817.

Her sister SARAH, whose husband was the banker Levy in Berlin, differed entirely from Fanny, although their house likewise was the gathering-place of all persons of note who came to Berlin. She had received a French education, was exceedingly well versed in French literature, and had such a preference for French manners and language that she delighted in receiving representatives of the French nation as visitors. This preference proved of great benefit to her fellow citizens. Among the notables who enjoyed her hospitality during the invasion was, also, the French ambassador. Out of regard for the noble woman, whose superior character had gained his highest respect, his treatment of the citizens was

by far kinder than would have been the case if he, thus influenced, would not have curbed the wantonness of the French at that time. One of her younger acquaintances gives a vivid picture of her in a letter. First, he describes the house behind the Packhof No. 3. This house, which King Frederick William IV. very urgently wished to obtain, she never sold as long as she lived, but at her death she gave it to him as a present.

"House and garden have disappeared, long ago, to make room for the new buildings of the Museum. I well remember when, in the year 1843, I entered there with a letter of introduction from your father. The butler directed me upstairs. In a large, high room with stucco ornaments in the manner of the time of Frederick the Great I found, in lonely grandeur, an old servant in canary-colored dress-coat with a blue collar. Ludwig was his name. Later I learned to esteem him for his touching, incessant solicitude for his elderly mistress. 'Madame can not be seen,' he growled at me; but recognizing the handwriting on the address of the letter, the sober old face lit up. 'I will see, anyhow,' he said, disappeared, and, in the next moment ushered me into the sanctum. There the old lady was sitting, the sweet, spiritualized face framed by an old-fashioned lace cap. With her two companions she was reading 'The Summernight's Dream,' with distributed parts. Mendelssohn's beautiful composition of this drama at that time enchanted all hearts. At the excellent performance in the theater Carl von Hagen took the part of 'Puck.' I was pleasantly received; a chair was offered me and I had to read along immediately. From that day on, the

house of Madame Levy became a place of cheerful edification for me, for as often as I went there I never left without having received some intellectual incitement or some friendly advice from that wonderful old lady. The very next day she drove to my dwelling-place, sent up her card, and invited me to dinner. She received every evening at eight, and generally had guests for dinner on Sundays and Thursdays. In her house I met the most prominent men—artists as well as scholars. Madame Levy exercised a wonderful attraction upon young people, and was no less revered by the older ones. She knew how to question with kind interest, invited communication, and incited in us young people an interest for all the good, and a desire for knowledge. We felt happy when one of us was able to bring, in return, some new information to her, and she rewarded it by kind and intelligent attention. She was very charitable, and also in this was original, refined and tender. For a poor student, who, on account of sickness, was prevented from continuing his studies, she procured a small circulating library. The man became a bookbinder and kept a small store. At Christmas-time she placed his merchandise in her rooms to dispose of it.

"At her evenings 'at home' she sat next to a big teakettle, and prepared the tea herself. She was very much pleased if asked for a second cup. Several times on these occasions I met Prof. Ackerman, who had received a call from Frederick William IV. to translate the works of Frederick the Great into German. Prof. Ackerman said of Madame Levy that he had never met a lady who spoke the French language as fluently and excellently as she did. You can not

imagine how dearly we all loved and esteemed this exceptional old lady."

She was deeply grieved by the apostacy, from the religion of their fathers, of some of her relations. "I am like a tree without leaves, so many of my relations are estranged from me by apostacy," she wrote to a friend. Nothing was so dear to her as her religion and her people. With the renowned Jewish philosopher, who had so much to suffer from fanatically proselytizing friends, she said, at proper occasions, "*As the Jewish belief is, even according to the judgment of good Christians, the foundation upon which the whole structure of Christianity is erected, and by which it is propped up, how can one demand of me to* BREAK DOWN *the basement in order to live in the first floor.*" She lived according to the principle to which Dr. M. Joel gave expression in the following statement: "He who wishes to gain the esteem of the world, and at the same time wants to secure self-esteem, but above all cherishes a peaceful conscience, must endeavor to do his utmost *in the position where his birth has placed him*, but NOT by giving up his natural place, on account of appearances, and out of vain motives, begging elsewhere for a place, where at best he is only suffered."

Sarah Levy knew that apostacy originated in indifference, and this in its turn grew out of ignorance or out of misunderstanding the teachings. She therefore attached the greatest value to instruction and to a continual practice of the Mosaic teachings during her whole life. I could not ascertain whether she was familiar with the Hebrew language, but she read the sacred Scriptures with devotion and with child-

like piety, and kept up the religious customs until her old age. With deep emotion she recalled the memories of youth, and was fond of relating with what imposing ceremonies the "SEDER" was given in her parental home—how the Friday eve, with the lighting of the candles, the floral decorations of the table, the pronouncing of the blessing, never failed to impress the assembled family with a joyful elevation. In the same way the Sabbath was celebrated. In the house of Sarah's parents the consciousness was still vivid that the recreation from the days of work, of the Jewish family, consisted in worship and sanctification of the soul. "From the beginning of the feast in the evening until its close on the following evening, it was as if every movement and every word were sanctified." This manner of Sabbath sanctification was, of course, a joyful one, and according to the old custom was a heightened joyfulness expressed even as by the festive attire and ornaments of the women, so by the whole atmosphere in the house, which was reverberating with Sabbath joys and Sabbath blessings. By such influences Sarah's mind was impressed and ennobled so as to be able to combat the hostile prejudices among the ignorant of other creeds, and to struggle successfully against the indifference of her own coreligionists. As this exceptional woman was quick in detecting every opportunity of activity for noble womanhood, so she was also ever ready with assistance for the needy. Among other donations she gave 90,000 Thaler to the Jewish Orphan Asylum in Berlin. Thus, in humanitarian endeavors and gentle refinement, Sarah spent her life: a life sweetened by the esteem of all those who became ac-

quainted with her. One of my friends in speaking of her, said: "Mrs. Sarah Levy was nearly ninety years old when I became accidentally acquainted with her; she frequently invited me to visit her, and to report to her about the latest literary products, especially about poets and poetry, and she listened with attention and an astonishingly clear understanding. She punctually returned my calls, that is, in the following manner: She drove up to my house in her old-fashioned, well-known carriage, and had herself announced to me by her old servant. Then I went into her carriage, and, after a brief conversation, I was pleasantly dismissed, and she went on calling or driving." She had no children, and left her fortune to public institutions of various creeds.

VEILCHEN, or BELLA, ITZIG shall yet be mentioned. She resembled Sarah in thought and sentiment more than did the other sisters. Her son, Jacob, misled by free-thinkers and wits, became a Christian; his mother, deeply wounded, turned from him. One of her grandchildren, FANNY HENSEL, once receiving from her the grant of *any* favor, asked her to pardon "Uncle Bartholdy." Bella complied with the request, and became reconciled to her son. With all her strictness, her heart was still that of a true Jewish mother.

CHAPTER XV.

ART AMONG JEWISH WOMEN.

THROUGH centuries the Jewish mind had been fettered by tyrannical persecution. From art and art industries the Jews had been entirely excluded. Would it be astonishing if every gift of Jewish mind had become stunted and had withered away? But—what a remarkable phenomenon!—as soon as the excluding barriers fell, the Jews displayed talents and gifts as if they had exercised them all along these fifteen hundred years. In every department of art now also are met the names of Jewish women.

BRENTGEN MARKUS is recorded as early as 1690. Her voice and art of singing were so admired that she was called to Berlin, where she sang at the court of the "Great Elector." Her example was soon emulated by a great number of Jewesses, who gained admiration and fame by vocal or instrumental music.

It must be admitted that precisely the world of melody is most adapted to the sensitive, movable, and pathetic nature of the Jew. It is exactly in this art where the efforts of Jewish men and women were crowned with their first and most lasting success. Prominent among the women was KAROLINE STERN,

who was born in April, 1800, in Mentz. She received her musical education from her father, who was an excellent violinist. She was but sixteen years old when she gained a complete success at the National Theater in Trier, in the part of *Myrrha*, in "The Interrupted Sacrifice." One of Heine's early poems was written in her praise. She sang later at the royal theater in Stuttgart and in Munich. In spite of her success she left the theater at the age of forty-one years to devote herself entirely to the education of her children. She carefully superintended the religious and the musical education of her son Julius. A number of times she had been requested to accept Christianity, but she firmly refused, and remained steadfast and faithful to her belief.

An Italian Jewess, RAHEL, lived about the same time in Venice. It is related that she was invited at all solemn and festive occasions to the houses of the nobles, and the palaces of the princes, to charm the society by her sweet songs. So many names of Jewish singers and talented exponents of music now follow in quick succession that space does not permit us to speak of them.

At the time of the Congress in Vienna, SOFIA VON WERTHEIMSTEIN, who was a pupil of Hummel, created a sensation by her beautiful alto voice. She was likewise an excellent performer on the piano. With all her various duties she still remained a devoted wife and mother. Her death occurred in September, 1877. ELEONORE NEUMANN, from Lissa, in Lithuania, fell the victim of an adverse fate when quite young. She was born in 1819. Her parents were suddenly obliged to flee from persecution. The

family, exposed to dangers and distress, had to seek refuge in foreign countries. The young girl finally found a scant subsistence as a singer in Italy. By and by she gained such a success in public that a bright future opened for her. But during the wandering life, and by the want she had suffered, a malignant disease had taken hold of her, which caused her death when she was only twenty-one years of age.

The sisters EICHBERG were favorably known in wide circles. PAULINE EICHBERG was successful as a pianist. BERTHA, her sister, played well on the harp, and JULIE became a singer. She also had great talent for languages, which made it possible for her to sing in four of them. Her father was a chanter in the synagogue.

Talented daughters of another distinguished chanter were MARIE and HENRIETTA SULZER in Vienna. MATHILDE RIES and both her sisters; ROSA CSILLAG, who won great distinction, in the part of *Fides*, in "The Prophet"; FORTUNA TEDESCHI, who also sang in the German language; Miss WERTHEIMER, daughter of a pious and well-read man; MARIE HEILBRONN, the far-famed GUIDITTA PASTA, CARRIE GOLDSTICKER, from St. Louis, and many other Jewish artists were distinguished by their talent as well as esteemed for their excellent character.

Mlle. BLOCH, a Parisian, who, born in lowly circumstances, made her way by perseverance and determination, and finally became prima donna at the Grand Opera in Paris. Giacomo Meyerbeer was her most faithful friend and protector. Mrs. KAROLINE GOMPERZ BETTELHEIM enjoyed great renown. Born in Hungary, in the year 1845, it is related that when

she was but eight years old she accompanied her music-teacher on the piano, at a violin concert. She had an exquisite voice, and her parents provided for her the best singing teachers. She made extraordinary progress in the art, and when but fifteen years old sang at the Imperial Opera in Vienna. From this time on she was counted among the most brilliant impersonators of dramatic passionate parts. In 1867 the young, celebrated prima donna became the wife of Dr. Gomperz, Professor of Philology at the University in Vienna. Henceforth she sang only at charity concerts, and for her friends, in her hospitable home. There are many other names worthy of being remembered.

Among the younger talent of great promise is CLOTILDE KLEEBERG, of Paris. After her first concerts in Berlin she was pronounced a second CLARA SCHUMANN. She belongs to those sympathetic characters who prove that a public career by no means can be pursued only at the cost of modest womanliness. On her concert tours, always accompanied by her religious father, she never neglects the teachings of her inherited faith. SOPHIA KASKEL, the pianist, has written some fine compositions. FLORA FRIEDENTHAL, ILONA EIBENSHUTZ, ANNA BILKE GROSSER, YETTKA FINKENSTEIN, MARTHA SEELMAN hold distinguished positions in musical circles. The famous and greatly admired PAULINE LUCCA belongs to a well-known Jewish family; her uncle, Dr. Samuel Lucca, was a much-sought-for Jewish physician. The charming LOLA BEETH, formerly at the Berlin Opera, is now a member of the Imperial Opera, in Vienna. She and her amiable sister cling with childlike faithfulness to the teachings of Judaism.

LOUISE HEYMAN made her début in Hague as *Rosine* in "The Barber of Seville"; later she sang in Rome and Milan, where she was called "The Holland Nightingale." A pianist of great talent was Miss MARGARETH HERR, in Dresden, who is now married to the poet and historian of literature, Dr. Adolph Stern. A young, rising star in the musical world is Miss MINNA WETZLER, of Cincinnati.

Among dramatic actresses the gifted RAHEL FELIX has to be mentioned. She was the daughter of a poor peddler, in Argow, who wandered about until he finally settled in Paris; there he gave lessons in German, which were very poorly paid. Forced by necessity, the two little girls, SARAH, and the younger (about ten years old) RAHEL, sang in coffee-houses. They did so well that they gained the interest and good-will of their hearers; among these was also the Director of the School for Sacred Music, in Paris. He was so favorably impressed by their singing that he admitted Rahel to the school. Her début at the opera proved a failure, and brought Rahel nearly to despair, but her protector encouraged her, and it was soon perceived that hers was a dramatic talent. She learned several parts, and at sixteen she played *Hermione*, afterwards the *soubrette* in "The Married Philosopher," by Molière. It happened that the cashier of the Theatre Francais, who was acquainted with her, was present at the performance. He was so charmed by her playing that he ran to get the Director of the Theatre Francais, in order that he should see the young star. The director, convinced at once of the dramatic power slumbering in this young girl, without hesitating, took charge of her further education. In a short time she was of-

fered an engagement at the Gymnase Theatre, with a remuneration of 3,000 francs, and accepted it. Finally, after much trouble and disappointment, which embittered her mind, she was admitted, when 18 years old, to the Theatre Français. She took a part in "The Horatians," with such success that her talent could no more be doubted. Her growing self-conciousness imparted to her acting new power and new inspiration. Unsurpassed was her pathos in biblical impersonations, and in the parts of classic French tragedies. The dignity of her appearance; the majesty of her posing; the originality of her conceptions; her pure, melodious voice; her perfect facial expression; the sparkling eyes in that face which seemed cut out of alabaster; all this combined in producing an exquisite, intoxicating effect upon the spectators. She had not yet reached her twentieth year when her yearly income, as member of the Theatre Français, was 60,000 francs. She spent her vacation of several months in playing in other cities, and extended her tours as far as America. Thus she accumulated a considerable fortune, but the constant strain on her nerves, combined with a passionate temper, broke down her health and engendered a lingering lung disease to which she finally fell a victim. At an age when artists but reach the culminating point of their power, she, in her thirty-seventh year, had to abandon the scene of her triumphs. She sought relief in the South, but her disease had advanced too far. She still lived a year in a villa at Canet, near Toulon, and died January 4, 1858. The contemplation of this so exceptional life can not but fill the mind with sadness. Gifted with phenomenal

powers, combined with energy and indefatigable assiduity, she seemed predestined for a most glorious, gladsome life; but the bitter want and distress in which she had to spend her childhood cast their ominous shades over her whole life. He who once has felt the gnawing of hunger will be inclined to overestimate the value of possessions, and will be unable to fully enjoy, without restraint, the pleasures of life—even if he should, like Rahel, gain and leave millions. And he who feels the inroads of slowly-approaching death, trembles at every triumph of new stars in the ascent, while his own star slowly fades on the horizon. Other actresses appeared and gained success, which wounded the sore heart of Rahel. In spite of fame and fortune, she felt extremely unhappy. She could at least have bettered her social position, and spared herself the overpoweringly sad feeling of loneliness, in the most natural way, by marrying. However, to form a union according to her inclination, it would have been absolutely necessary to renounce her religion. But she remained faithful to the teachings of her ancestors.

Rahel's sisters, SARAH and REBECCAH, also held positions at the Theatre Français; the other sisters, DINAH and LEAH, had engagements at the Odeon Theatre. JUDITH BERNAT, a distant relative of Rahel, also went on the stage. All of them were inspired by Rahel's art, and tried to emulate it, but fell short of her powers and, therefore, also of her success.

Among the now living actresses CHARLOTTE WOLTER is probably the one exhibiting most traits of genius and originality, reminding of Rahel. It is often claimed that CHARLOTTE WOLTER and SARAH BERN-

HARDT are Jewesses, but this may be a mistake. It is a fact that a great number of interpreters of dramatic art, as well as exponents of vocal and instrumental music, are Jews and Jewesses by birth, but who, by a false conception of "honor," alter their names, or assume entirely different ones; these would scarcely desire to be named here. Others, however, as the beautiful and popular KATHARINE FRANK, the interesting TONI LINK, the humorist Mrs. SCHOENFELD, and several others, have not been influenced by petty considerations and antiquated prejudices, but openly adhere to Judaism.

Of an especially attractive appearance was JOSEPHINE WESSELY, a gentle and modest actress, who, about a decade ago, came from the province to Berlin. Everyone was charmed by her timid sweetness and her judicious acting. She was such a graceful interpreter of Goethe's female characters that it was generally expected that she would develop into a new LINA FUHR. The Royal Theatre, however, which alone would have been the appropriate place for the distinguished young girl, did not engage her. She went to Vienna, where she, however, died shortly afterwards. She had told me herself that she was a Jewess, and that she faithfully adhered to the Mosaic laws. She might have kept this from strangers.

Of greater number than actresses and singers are Jewish teachers in vocal and instrumental music. By their diligence, perseverance, and judiciousness they are especially adapted to this calling. The activity of Jewish women in painting and the plastic art is less extensive. Among the Jewish women who devoted themselves to painting are WOLFF, LOBACH, RO-

SENBERG, ROSENWALD, BLOCK, DEPERMANN, FRIEDLANDER, etc. Only two, I must confess, seemed to give proof of superior attainments by their works; these two are the artists META ARONSON and MARTA ARONSON. The latter, especially, has frequently exhibited studies of old people, which, by characteristic design and masterly execution and coloring, must be counted with the best works in this branch of art.

HENRIETTA MANCHIEWICZ, wife of the president of the Jewish community in Dresden, obtains charming effects by harmonious and technically perfect combinations of painting and embroidery. Her large paintings were exhibited at Berlin, in the rooms of the Art Association. They depict the element of water, in a grand poetical conception, by a circle of seven paintings. At the Paris Exhibition these paintings found a place of honor, and were greatly admired by connoisseurs as well as by laymen. The talented artist was elected member of the French Academy. At the World's Fair, in Chicago, a bust of the "Nestor of American Judaism," Dr. Isaac M. Wise, was much admired. It was the work of the talented sculptor, Miss FLORENCE STRASBURGER, of Cincinnati. Art carving has also found its devotees among Jewish women. The beautiful designs of Mrs. S. B. SACHS, of Cincinnati, have elicited many favorable comments, but the best efforts of her noble mind are directed towards humanitarian and philanthropic endeavors.

A revival of art embroidery has been brought about by Mrs. EMILIE BACH, Superintendent of the National School of Art, in Vienna. She made her work such a success that other cities established similar schools, which are frequented by a great number of students.

Mrs. Bach has also written and published treatises on art embroidery, which were translated into several other languages. A few years before she died—she did not reach her fiftieth birthday—she and her daughter, who was counted among her best pupils, renovated a number of rare historical treasures of art embroidery at the Imperial Court—among these, also, the famous bed-room set of MARIA THERESIA. She was treated with much distinction, and also received the golden "Cross of Merit."

Thus we see, among Jewish women, the spirit of genius shine forth in new brilliancy—that spirit which seems, by the darkness and persecution of a thousand years, if not extinguished, at least dimmed. It is the spirit which the Jews of antiquity even called the "Spirit of God."

"*See, I have called by name Bezalel, the son of Uri, the son of Chur, of the tribe of Judah; and I have filled him with the* SPIRIT OF GOD *in wisdom, and in understanding, and in knowledge, and in all manner of art workmanship.*" (Exodus, chap. 31: 2, 3.)

CHAPTER XVI.

JEWISH AUTHORESSES.

IN the preceding chapter, "More Light," it has been seen that from the start Jewish women took the deepest interest in the art of printing as well as in literature. They printed the works of others, and they themselves wrote poetry as well as prose, the latter generally treating of religious or didactic topics. They were fully aware of the great importance of good literature for educational purposes, for the stimulation of religious sentiments as well as for the inciting of every civic virtue in man or woman. They gave, therefore, much of their attention to writing and printing of biographies of great men, of moral narratives, of legends, fairy tales for children, and stories for youths.

Mrs. LITTE, from Regenburg, has been already mentioned. Among other works, she also wrote "The History of King David," which was much read at that time. BELLA HURWITZ, in her "History of the First Jewish Settlements in Prague," gave evidence of a remarkable knowledge of historical facts of the period. HANNAH KATZ, from Prague, showed much talent and taste in poetry.

At the time, when bigotry had to recede before

toleration; when Jews were driven, not by sword or flame, but by thirst of knowledge into foreign lands, then descriptions of travels, of distant countries and people, began to appear. Many a Jewish woman gave proof of the power of keen observation by her clear and accurate narratives of the impressions she had received when abroad. Spanish and Italian poetesses have left to posterity some charming poetical as well as prose writings. In England and America, where women always enjoyed more freedom and, therefore, also developed more self-consciousness, the wives and daughters of Jewish merchants and scholars evinced a great predilection for literary work. It is true their writings were intended for the family, or a circle of friends alone, and if, indeed, they ventured to step before the public, they did so under cover of an assumed name; for, half a century ago, literary work was considered beyond the sphere of woman, and any attempt in that direction was censured and condemned even from the pulpit. These scruples, however, gradually disappeared, and were replaced by the more reasonable view—that every faculty perfected in the soul of an individual becomes a new factor in the growing perfection of the soul of the nation.

In this sense Lady JUDITH MONTEFIORE is deserving of the foremost place; she was an authoress of noblest aspirations. By the position of her husband, and by her own superior personality, she was enabled to exercise a greater influence than other women less favored by fortune and circumstances. Judith was born in London in the year 1784. She was the daughter of the Baron L. Cohen, sister of Baroness HANNAH VON ROTHSCHILD, and she her-

self became the wife of the renowned philanthropist, Moses Montefiore, who died a few years ago a centenarian. Lady Judith is an example of the fact, that in our time, a person of any creed, by her character and refinement, can rise to the most distinguished position in society. In her intercourse with queens and princes she never yielded her dignity. She was the recognized spiritual originator of all the generous acts of Sir Moses Montefiore, whose philanthropy extended all over the world. She accompanied her husband in all his travels. They were together in Rome, St. Petersburg, Morocco, Damascus, and Jerusalem. Of the latter place, the goal of every pious pilgrim of all times, she writes sorrowfully: "No place has been so devastated as Jerusalem; it is more than probable that nothing is remaining of the ancient buildings; but there is no need of the ruins of temples or of crumbling walls of palaces to arouse reverential feelings. Even if there was less probability of ascertaining the former sites of edifices, Jerusalem would still remain the city for which every pious, thoughtful mind is deeply longing. Jerusalem is dear to us, as is the home of our childhood. If this were to be entirely swept away, and, returning after long years of absence, we would find in its place but a plowed field or an empty desert, still the same thoughts would rise in our mind as if every building stood in its place. We would feel even more deeply impressed on account of the devastation by which everything had been leveled to the ground." Lady Montefiore's second voyage to the Holy City was undertaken on account of the sad events of the year 1840. She wrote about it in a work not des-

tined for the public. In these writings we see the reflection of the pure mind of this excellent woman and wife. Most of her traveling sketches, partly published anonymously, her extensive diaries and collections of letters, were written on voyages undertaken for the benefit and protection of her oppressed coreligionists. In foreign countries, as in her English home, she exercised a charity without limits. She is the founder of some philanthropic institutions and the promoter of others. This noble woman died in London on the eve of the Jewish New Year, the 24th of September, 1862. She had been a faithful helpmate of her husband for more than fifty years. In honor of her, Moses Montefiore built "The Judith Montefiore Theological College," at Ramsgate, near London.

The humanitarian activity of this noble woman nearly puts in shade her various accomplishments. She spoke, besides the English language, also French, Italian, and German. Gifted with a beautiful voice, she, as a good Jewess, was fond of singing the hymns on Sabbath and feast days; a lovely religious custom which vanishes more and more among Jewish women, even though they study music and take singing lessons.

CHARLOTTE MONTEFIORE, a niece of Lady Judith, was unostentatiously active, and emulated the example of her distinguished aunt. She turned her attention towards furthering literary attempts. So, for example, she, together with Miss MIRIAM MENDES BELISARIO, published some of GRACE AGUILAR'S works. She herself wrote various articles, of which "Some Words to the Jews" became most popular.

One of the most poetical figures, as authoress, and as prototype of pure womankind, is GRACE AGUILAR. She was born in June, 1816, at Hackney, in England, and was the only child of Emanuel Aguilar, whose ancestors had been Spanish fugitives who came to England during the persecutions in the Middle Ages. Grace was from her birth an extremely frail child, who had to be anxiously guarded. She was therefore not sent to school, but received instruction at home. All the precautions against overexertion did not prevent her from developing a remarkable ardor for study and exceptional talents. There was nothing that gave the child more pleasure than books. Voluntarily she observed a systematic division of time, in order to employ it to best advantage. The impulse for original composition was irresistible in her. When but seven years of age she began to write a diary. When twelve years old she wrote a drama, "Gustav Vasa." Shortly afterwards she wrote, anonymously, a collection of poems. Her thorough knowledge of Jewish teachings, according to which she was brought up, and her deep reverence for the Mosaic law, made it possible for her to write "The Cedar Valley," a novel treating of the fate of the Jews in Spain. This work was regarded as one of her best efforts—no less than thirty-six editions of it have been published until now. She also wrote "The Spirit of Judaism," and "The Defense of Israel," by which the young authoress aroused the attention of larger circles. Later, she published "The Days of Bruce." The incidents of this story she had gathered from the history of Scotland. The Mosaic moral code was clearly set forth by her in her book, "The Jewish Faith." "Home Scenes" and

"Heart Studies" are characteristic of the earnest thoughtfulness of the writer. This predominant disposition is likewise apparent in "Home Influence," "The Mother's Recompense," and "Woman's Friendship." By many a reader who was but familiar with "Home Influence," she was thought to be a devout Christian. Despite her youthfulness she possessed the mature objectivity which delineates a Christian and a Jew, according to their respective idiosyncrasies. Her astonishing ability to trace the sutble emotions of the heart, to unravel the secrets of the soul, seemed to foretell even still higher literary achievements. These expectations, however, were never fulfilled—the life of so much promise was cut off in its bloom.

Free from all egotism and vain ambition, inspired only by reverence for the inherited faith, and love of humanity, actuated by an irresistible impulse, she was eager to write, and still was frequently compelled to desist from work on account of her failing health. In the year 1835, after a lingering sickness, she lost her father; two dearly beloved brothers had to leave home in pursuit of their professions; thus all the duties of the household devolved upon her, besides the care of the invalid mother. A sad fate awaited the latter. She who herself needed careful nursing, had, in her turn, soon to nurse her daughter, who was fading away day by day. She took her to Schwalbach, but also there no cure could be effected. Grace was scarcely able to talk any more; only her beautiful eyes turned often significantly towards the sky, while she seemed already transfigured. She fell peacefully asleep on the 16th of September, 1847, in Frankfort-on-the-Main, where also she was interred.

Her last words were: "Though He slay me, still I will trust in Him." (Job 13: 15.)

Her mother, SARAH AGUILAR, has written a biography of her daughter, and also explanatory prefaces to some of her works. Only in this way the many talents of Grace were ascertained. She was very fond of music, and played on the piano as well as on the harp. No records have been found of the last years of the unhappy mother.*

Many other English Jewesses became renowned by their contributions to literature. Some of these are JENNY LUCAS, ROSE and ANNETTE SALOMON, Mrs. MARION HORTIG, whose "Romance in Jewish History," "The Siege of Jotapata," and "The Daughter of the Prophet," are well known; Mrs. LEVETUS, EMMA LYONS, the joy and prop of her blind father; Mrs. WERTHHEIMER, Mrs. LEWIS FRANKLIN, Mrs. EMANINE COHEN, ABIGAIL LINDO, who has been before mentioned as a linguist; SARAH DAVIDS, and many others exercised a beneficial influence by their writings and by their examples. Another eminent authoress was ANNA M. GOLDSMITH. To her father, Isaac Lyon Goldsmith, the Jews of England are greatly indebted for their final emancipation. Her brother, Sir Francis Goldsmith, who died in the year 1878, was a member of Parliament.

Miss Goldsmith, whose mind was broadened by travel, and by association with scholarly men, became an eager student of popular science. By the careful education in her childhood, and by her continual,

*The items of this sketch are mostly taken from the book, "Eminent Israelites of the Nineteenth Century," by H. S. Morais.

earnest studies, she was well prepared for literary work. In order to arouse new interest among Jewish women for their religion, she translated into English twelve sermons by Gotthold Salomon, a pulpit orator at Hamburg. In the preface she remarks very appropriately: "*If the members of the different religious communities, in their discussions, would dwell less on the differences, but would rather emphasize the agreements of the various creeds, how much enmity, how much suffering would vanish which now disgrace and deface the beautiful world of God.*" She published also a translation of L. Philippson's lectures on "The Development of the Religious Idea in Judaism, Christendom, and Islam." The numerous historical and explanatory notes which accompany the text show her vast erudition.

ADELHEID GOLDSMITH was a highly educated and charming writer. Lady PHILIP MAGNUS, whose husband is the General Superintendent of the Technical Schools in London, is an energetic little woman and a great authoress. Her "Outlines of Jewish History" have been republished in America by the Jewish Publication Society. She takes a great interest in the instruction and education of the children of the poorer classes, the greatest number of which belong to Russian emigrants driven from their homes.

A woman of great attainments is ESTHER GAD. She is well read, and has acquired much knowledge, deepened and perfected in the intercourse with eminent minds. Her first marriage was an unhappy one. Her second husband was a physician, whom she accompanied on all his journeys. Full of animation, deeply impressed by all the good and beautiful, inclined to philosophical reflection by her own sad

experiences, all her efforts center in the attempts to dispel prejudices against the Jews, and to liberate woman.

In America, where the female sex enters into the discussions of the questions of the day with by far greater freedom than is the case in Europe, a greater number of women exert their talents and literary gifts for religious toleration and for the emancipation of their sex.

It was Mrs. ERNESTINE L. ROSE who sent the first petition to the Legislature of New York in behalf of Woman's Rights. She was no less distinguished as an orator and writer than she was for her zeal and enthusiasm which she brought to bear on her ideas and claims. She was an active and prominent member in the woman's first congress in Worcester, Mass., in 1850, and ever thereafter was present at every meeting for this purpose. Mrs. REBECCAH HYNEMANN, who was born a Christian, was led by her earnest, inquiring mind to the study of the history of the Jews, and became so impressed with the Jewish teachings that she accepted Judaism. She married a distinguished author and Free Mason, Benjamin Hynemann. After five years of a happy union her husband died; she lost one of her sons in the war, another one died in captivity, and a beloved sister was likewise taken away by death. In all this sorrow and trouble she found consolation in the study of the Bible, and contributed by her writings towards the elevation of others. She published poems full of religious devotion. She was particularly fond of delineating the character of biblical women. She also wrote fairy tales and stories for children, which, by a brightness of their own, cap-

tivated the youthful readers. This peculiar brightness was also one of the charms of Mrs. Hynemann's personality. She died deeply deplored by all her friends in the year 1875. EMMA LAZARUS, who passed away in the bloom of her life, combined a heart full of tender sympathy with an energetic mind. She was born in New York the 22d of July, 1849. Her earliest poems even give proof of unmistakable talent of a remarkable maturity, of great powers of imagination, and of a perfect mastery of language. Her second volume of poems, published in 1871, was received in England with a warmth that fell nothing short of enthusiasm. Important journals, as *Westminster Review*, *Atheneum*, *Illustrated London News*, etc., prophesied a glorious future for the poetess. Her success encouraged her muse to soar still higher. She selected now legendary and mythological subjects, viz., "Orpheus," "Tannhäuser," "The Adonis-Garden," "Remorse." Later she translated from Spanish authors synagogal poetry in an excellent manner. Her essays about these authors are very interesting. Of great originality are her patriotic poems. The restoration of the Union kindled her enthusiasm, and she celebrated the ensuing peace with the noblest efforts of her genius. After this the poetess turned to more contemplative subjects, and the desire awoke in her mind to read the sacred Scriptures, especially the Psalms, in the original. She learned the Hebrew language with eager zeal, and within four months was able to read the original text. What could have been expected of such a gifted and energetic mind if a greater number of years would have been granted to her. A

younger poetess, CORA WILBURN, of Marshfield, Mass., wrote a beautiful poem in her memory, from which the following stanzas are taken:

Singer of the Truth! transcending
All of fiction's wildest flight,
Wresting from the darkened ages
Glowing secrets of the light;
In the depth of Irael's heart-break
Found God's watchword of the Right!

Singer of the Truth! resplendent
Hope, and dream, and thought of thee!
In far lands thy name exalted,
And where Israel dwelleth free.
Thine is world-wide veneration,
Crowned of Immortality!

JOSEPHINE LAZARUS, a sister of Emma, has written many a beautiful essay full of enthusiasm.

PENINAH MOISE gained the admiration of all who knew her by her religious poems, which were the natural expression of a pious and poetical mind. Her hymns, composed for the synagogue at Charleston, did not fail to make a deep impression, and were highly praised by distinguished scholars. ELLA LEVY, born on a plantation of her father's in the West Indies, received her education from her excellent mother. Ella's "Jewish Novels" are the best known of her works. Mrs. HART, in New York, edited the literary part of the *Hebrew Leader* since 1875. ANNA OTTENDORFER, who came to America in 1836, bought the weekly *Staats-Zeitung*, and changed it into the daily paper, *Die New Yorker Staats-Zeitung*, which she edited, together with her husband. She was indefatigable in establishing and furthering institutions for the benefit

of the public, such as German schools, hospitals, etc., in New York, Jersey City, Brooklyn, Hoboken, and Milwaukee. Besides this, she assisted unostentatiously the poor, the suffering, and the sick, so that her death, which occurred in the year 1884, was deeply lamented by a host of grateful people and admiring friends.

EMMA WOLF, of San Francisco, has published several novels which have gained a large circle of readers. Mrs. RUTH WARD KAHN is a young poetess of great promise. Mrs. ROSA SONNESCHEIN is an energetic mind. Among her literary contributions the quaint story entitled "The Three Kisses" has been several times reprinted. She publishes and edits very ably an illustrated magazine, "The American Jewess." MIRIAM DEL BANCO has gained great renown as a sweet singer in Israel. She wrote one of her most inspired poems, "White Day of Peace," for the "Jewish Women's Congress" at Chicago. PAULINE SKRENKA WISE writes frequently for the Jewish press. Her keen wit and remarkable mental grasp promise well for the future. Miss FANNY LEVY is associate editor of a weekly paper in New Orleans. Other capable Jewish authoresses in America whose names I was able to ascertain are MARY COHEN, in Philadelphia, CAROLINE HARBY, Miss MANAHAM, and REBECCAH LEVY. The alloted space does not permit even to mention the names of the numerous literary women among the younger generation in America.

In Paris, JULIENNE and PAULINE BLOCH (*Pereyra*), daughters of Samson Bloch, the editor of the *Univers Israelite*, were regular contributors to this journal. Julienne's witty and graceful "Letters d'une Parisi-

enne" became quite popular. Among those in Italy (Venice) was EUGENIA PAVIA-GENTILUOMO, who contributed largely to the home press, as well as to foreign journals. In Venice there lived also another interesting literary personality: FLORA S. C. RANDEGGER, of whom there will yet be mention.

Everywhere Jewish women of our period unfold their talents and activity in the different professions. In America they are successful on the platform and even in the pulpit (RAY FRANK*), and edit journals, while in Germany they limit themselves, at present, to literary efforts, which, though written in the seclusion of the home, still discuss universal social questions. One of these writings bears the title of "Rebecca and Amalia; A Correspondence about Important Social Questions between a Jewess and a Christian Countess" (Leipzig, 1847). The authoress of this book was JENNY GOLDSCHMIDT, mother of Otto Goldschmidt, mother-in-law of the "Swedish Nightingale," JENNY LIND. Every word that she uttered, every line that she wrote, stamps Jenny Goldschmidt as one of the noblest advocates of woman's emancipation. She is the authoress of "Mother's Joys and Mother's Cares," a book in two volumes, with a preface by *Diesterweg* (1894). She also propagated Froebel's ideas, and established and superintended several Froebel associations in Hamburg. THERESE WARENDOFF lived in the same city. She wrote many beautiful Jewish hymns. Yet of two Jewish authoresses a more detailed account shall be given, as their writings be-

* Though not a graduate of any theological college or seminary.

longed, in their time, to the most popular ones. Both of them possessed a remarkable talent and displayed an astonishing diligence. REGINA FROHBERG kept the interest and close attention of her readers for a considerable time. She was born in Berlin in 1783. Her father was B. Salomon. She published almost every year a novel, frequently in several volumes. She was gifted with a decided talent for delineation, and never failed to make an impression on the mind of the reader. Her books were very popular, but she did not take time to perfect her talent. Of greater importance is the aforementioned RAHEL MEYER. Her maiden name was WEISS. After several literary attempts she published at Berlin in the year 1853 a novel in three volumes, "Two Sisters." About this book Alex. Jung wrote: "It is one of the most beautiful creations in this branch of modern literature." In this novel she presented characters taken from actual life. The main figures are two sisters, who, though of entirely opposed dispositions, experience the most touching psychological impressions, sometimes of sympathy and again of antagonism. It was her own relation to a dearly beloved sister, whose character was entirely at variance with her own, which furnished her with abundant suggestions for literary delineations. After this novel she published "Against Nature," "Rachel," a biographical sketch, and other novels and sketches. She finally wrote "Free in Fetters," a memorial of her friend LINA DAVIDSON, a clever woman, whose earnest mind was bent toward the ideal. Lina had, in so far, a part in the novel, "Free in Fetters," as in conversation she had imparted to Rachel some of the most beautiful and most profound thoughts found in the book. These

utterances of a judicious mind Rachel had put down for her own elevation as well as for the elevation of others. These aphorisms are scattered throughout the novel "Free in Fetters," and constitute one of its main charms. In this book proof is given of the fact that a firm adherence to the traditions of the old covenant brings the adherent in no manner into conflict with the highest claims of modern political or social life. Men like John Jacoby, Fr. Hebbel, H. Lorm, Kompert, Mosenthal, Mundt, Mügge, Gutzkom, Zunz, Bernstein, and other distinguished personages were corresponding with the authoress of "Free in Fetters," or assembled in her hospitable house. Rachel humorously relates how many a time she was mortified at school because the teachers doubted whether she really had written the compositions which showed so much talent and such a wide range of knowledge. Her married life was very happy. She watched carefully over the education of her children, but still found time to teach several hours daily at a school for poor children, which she herself had established. But her life was not exempt from trials. The death of a dearly beloved sister, the loss of a promising son, brought deep sorrow to her heart. But intercourse with her friend Lina, and the sympathy of so many people, who esteemed her most highly, were a source of consolation to her. She was an excellent wife, mother, friend, and Jewess. She died at Berlin in 1874.

The same spiritual ideals which actuated Rachel Meyer, were also pursued by HENRIETTA OPPENHEIMER. Her active interest was given to her co-religionists, and she bravely fought prejudices of the ignorant and the enmity of the malevolent. While

the mental life of these two noble women was in a great measure similar, their outward career was quite different. Henrietta was born in Stuttgart, in the year 1807. She was a frail, sickly child, and, from her sixth year on, was partially lame; later she became entirely so. However, carefully nursed by her excellent parents, endowed with a cheerful disposition, combined with a childlike religious devotion, it was made possible for her to bear her suffering with placid resignation. She found her best consolation in the acquiring of knowledge, and felt great satisfaction in reading to her blind father. Soon she developed a great poetical activity. By earnest study of universal history, and particularly of the history of her own people, she made observations which often filled her heart with a deep sadness. In her twentieth year she wrote the beautiful poem, "Be True unto Death." Clinging to the faith of her ancestors with her whole heart, she proved herself a fervent Jewess, and an earnest, inquiring mind, throughout her whole life. In the year 1832 she published a volume of poems; a year later, "Images and Songs"; then, "The Chain-Smith," a fairy dream; another collection of poems in 1835; later on, "Stories," of which a new edition appeared in 1841. She possessed the friendship of noble minds, like Uhland, Rueckert, Michael Beer, Gabriel Riesser, and others. She died in the year 1881, at Regensburg.

Henrietta's niece, Mrs. ELISE LEVY, sister of the renowned physiologist, Professor Henle, is the author of the well-known prize comedy, "Durch die Intendanz." Some of Henrietta's poetry read like folk-lore songs. One of her short poems runs thus:

DER QUELL DER LIEDER.

Hörst du das Lied der Vögelein
Die Waldnacht hell durchdringen?
Wie froh muss doch ihr Herze sein,
Dass sie so lieblich singen!

Vielleicht! doch lieblich auch, und hell,
Singt oft ein Herz voll Wunden;
Schmerz ist der reichste Liederquell
Der Waldesnacht hier unten.

THE FOUNT OF SONGS.

"List to the bird's sweet song of glee,
Through dusky glade still ringing;
His heart, how happy must it be,
That tells its joyful singing.

"Perhaps, but oft with sweetest force
Sing hearts with burning pangs sear;
Woe is of song the richest source
In dusky glade below here."

The only true lyric poetess of which Germany can now boast is ELISABETH GLUECK (BETTY PAOLY), also a Jewess. Elisabeth is the daughter of a Jewish physician. She was born December 30, 1815, in Vienna. For a time she was the companion of the Princess of Schwarzenberg. She was soon acknowledged the foremost poetess in Austria. A second edition of her "Poems" appeared as early as the year 1845. Another collection, bearing the title "After the Storm," is expressive of the tender and sad disposition of the poetess. In the course of time she published a great many lyrics and epics, also "Romanzero," "The Universe and My Eye," a novel replete with descrip-

tions, disclosing her deep appreciation of the beauties of nature. She also wrote narratives and literary reviews. An imperishable monument of the gifted JULIE RETTICH is her biography written by Miss Glueck. Her great and varied store of learning enabled her to write articles, like "Vienna's Art Gallery and its Historical Significance," in 1865. Ten years later she reviewed Grillparzer's works. One of her most beautiful poems begins "Es geht in Israel die Sage," ("In Israel the Legend Lingers"), which she wrote for the benefit of the sufferers from a flood in Bohemia, in the year 1845.

FANNY NEUDA published lyric and religious poems. Most favorably known is her "Prayer Book for Jewish People," of which the fourth edition has already been published. How many Jewish authoresses would still have to be mentioned, if it would be possible to know all of them and their writings. Some names can only be given, as the space does not permit speaking of them at length: JENNY COHN, REBECCAH WOLF, DOROTHEA ELSASSER, REBECCAH FRIEDLANDER, FRIEDERIKE KEMPNER, ROSA ARNSTEIN, KAROLINE DEUTSCH, ROSA WARRENS, and at an earlier period Mrs. HALLE, ANNA FORSTENHEIM. These and many others have distinguished themselves by their knowledge and ability, or by both.

More modern authoresses are JENNY WILDER, ROSA BACHARACH, Mrs. SELIG, OTTILIE BACH, JENNY BACH, OTTILIE BONDY, MARTHA WOLFENSTEIN, MINNA NEUER, HARRIET LIBER COHEN, ROSA SCHULHOEFER, REBEKAH KOHUT, LAURA JACOBSON, CARRIE BENJAMIN, HENRIETTA SZOLD, MINNA

D. LEWIS, and JULIA RICHMAN. Some of these will be mentioned in another chapter.

META BONFEY edited the posthumous papers of her father, and writes critical essays. LOLA KIRSCHNER (Ossip Schubin) is fond of presenting piquant subjects in a piquant style. It is a deplorable fact that among the younger Jewish authoresses there are some who believe that they have to write in accordance with the prevailing unrestrained "*Naturalism*" and "*Realism*," forgetful of the fact that but the *noblest Idealism* of form and contents should be the end and aim of poets—of Jewish poets still more so, and of Jewish poetesses in particular. This chapter shall, therefore, close with a few remarks about a poetess who wrote interestingly and attractively without resorting to sensationalism. MINNA KLEEBERG is a German poetess who lived in America, where her father was a physician. She was born in Elmshorn, Holstein, in 1841. She showed a special talent for patriotic and political poems. Her "Song of the Salt," written against the tax on salt, became known in the widest circles by the following incident: In a literary society at Frankfort-on-the-Main the conversation turned to the Jews. An opinion was expressed that the Jews lacked poetical genius. Ritterhouse, who was present, read aloud the "Song of the Salt," which was greatly admired. What was the surprise of all present on hearing that it was written by a *Jewess*. During the French war Minna Kleeberg was the inspired interpreter of the patriotic feelings of the Germans living in America. In recognition thereof BISMARCK himself wrote a letter of warm approval to her. Some of the most beau-

tiful among her poems are: "The Western Wall of the Temple." "In the Name of the Lord," "In the Image of God," and, furthermore, "Checkmate," "The Poet's Consecration."

Zealous in the cause of Judaism, she frequently wrote against anti-Semitism, which, by her clear judgment, was recognized as the most ignominious and vicious aberration of some contemporaneous fanatics.

CHAPTER XVII.

JEWISH BENEFACTRESSES.

PRINCES, counts and barons without number have married Jewesses, and thus gained beautiful virgins for wives, besides the means to regild their time-worn escutcheons; whether the young wives gained the hoped-for happiness by such a marriage is, in many cases, at least, doubtful. This is a sore point—but the time is approaching when the childish idea that aristocracy is an especially exalted kind of humanity will give place to the more rational view that *noble deeds* ALONE, constitute the true nobility of man or woman. Of *this nobility* a large number of representatives are found among Jewish women.

The late Baroness JULIANA VON ROTHSCHILD, like all the members of this family, was imbued with a deep interest for humanity and humanitarian endeavor, and her daughter, Lady JANE ROSEBERRY, inherited this noble disposition. She gave her full support to the "Institution for the Deaf and Dumb," founded by her mother. Like her parents, she took an active part in the attempt to furnish pure and better food for the poor. Queen Victoria, in acknowledgment of her noble endeavors, made her president of the royal "Training School for Nurses."

It is well known that the wives of rich financiers employ a large part of the acquired fortune in alleviating poverty and distress. Every year the late Baroness VON OPPENHEIM gave the interest of 50,000 mk. to the poor. Besides money, she distributed six double carloads of coal, and the needy received warm meals from the hospital during the whole winter. This accommodation is of especial benefit to the working women, who hardly can gain time to properly prepare their meals. Besides the relief of the poor, the care of the sick receives a great deal of attention from Jewish women. Baroness ADELAIDE ROTHSCHILD founded a hospital at Safed, and Elise von Lamel Herz established and supported a foster home at Jerusalem, while Mrs. LOUISE ASHKENASI founded a hospital for children at Odessa. But truly charitable women will do much good work even if their husbands do not possess large fortunes; they have often proven how quick and ingenious they are in devising means for carrying out a noble aim. In this regard America, so often decried as "cool" and "egotistical," takes the lead. Before Germany ever thought of the now so imposingly developed charitable societies, there grew up in Philadelphia, in the year 1782, a winsome, winning child, who, developing into noblest womanhood, began to establish associations for furthering educational as well as charitable work. REBECCA GRATZ came from a family not distinguished by riches but by learning. She received a very careful education from her parents. With all her accomplishments and her large store of knowledge she was of such exceeding modesty and natural grace that she gained hosts of faithful friends. She was early stimulated to practical philanthropic

activity by her surroundings, and by her intercourse with excellent minds. Fervently attached, as she was, to the belief of her ancestors, she took a deep interest in spreading the knowledge of Judaism and its teachings. For this purpose she established a Jewish Sabbath-school at Philadelphia, the first of its kind in America, and conducted the same independently and successfully for thirty-two years. She further assisted in establishing the "Benevolent Society of Women," "The Foster Home," "The Fuel Association," etc. For ten years she faithfully filled the office of secretary at the "Sewing School," and at the "Charity Kitchen." Her active sympathy was extended to every sufferer, irrespective of creed or sect; she worked as zealously for the "Widows' and Orphans' Home" at Philadelphia as for any of the Jewish benevolent institutions. Still she manifested, even outwardly, her devotion for her inherited faith by regular attendance at the Synagogue, and by strict observance of the religious customs.

EMMA MORDECAI, although timid by nature, developed a great energy and persistence in humanitarian endeavors, and gained recognition as directress of the Jewish Sabbath-school in Richmond. She, as well as ALICE DALSHEIMER, directress of a Jewish Girls' Home at New Orleans, Mrs. ROSA AUFRECHT, and after her the late lamented Mrs. WOLFENSTEIN, who devoted their best energies to the Orphan Asylum at Cleveland, and a great number of women similarly disposed, in both continents, prove what diligence and energy can accomplish, even without the gift of genius. FANNY REICHENHEIM, CAROLINE HIRSCHFELD, JULIE SCHLESINGER, THERESE MEYER, all in Vienna;

Mrs. HIRSCH-KOLLISH, who established an "Institution for the Deaf and Dumb," in the year 1844, at Nikolsburg, with her own means; Mrs. JULIE SCHLESINGER, who devoted her best energies for thirty-five years to this institution, and who, in recognition of her merit, received a gold medal from the Emperor of Austria; the wife of the poet, S. H. Mosenthal, LINA MOSENTHAL, who was beloved by rich and poor on account of her kindness of heart, and who established a hospital for poor women, are only a few of a host of noble workers for the elevation of the lowly and for the alleviation of their distress.

The propensities of woman are, apparently, in the direction of philanthropy and of the inciting of moral and religious impulses.

The yearly reports of Jewish philanthropic institutions from all parts of Europe, America, and Palestine show that besides amelioration of the conditions of the poor and the care of the sick, great attention is paid to the education of the poor. The lists of the paying members show, indeed, an astonishing readiness to make personal sacrifices. There is no room here to enter into details, but I must confess that I was surprised and touched by them. If one learns nothing else of the character of Jewish women but what those heaps of yearly reports disclose, one is forced to sincere and deep respect.

Besides, there are numberless nonsectarian institutions where Jewesses unite with Christian women, of the same benevolent and liberal disposition, in active cooperation. Here also they evince the greatest generosity, and no one was in the least astonished to hear that, *e. g.*, Mrs. FURDATO-HEINE contributed

sixty thousand francs for the establishment of a *Pasteur Institute*. Naturally, the most successful work of Jewish women is done in the departments of children's education and woman's culture. Northern Germany alone, without mentioning other countries, counts a very considerable number of diligent, indefatigable workers in these fields. Authoresses like the clever and judicious BERTHA MEYER, the zealous BERTHA JACOBI, and Mrs. HENRIETTA GOLDSCHMIDT, wife of the late Rabbi Goldschmidt, in Leipsic, devoted all their energies to humanitarian aims. Mrs. Goldschmidt published pedagogical writings and essays on woman's emancipation and woman's education, etc. Her activity, however, centered in the "Association for the Education in the Family and for the Welfare of the People." This association, which she herself established, is nonsectarian; it maintains a technical school for boys, a seminary for kindergarten teachers, a lyceum for girls, where they also receive instructions in modelling and drawing, etc. Another able worker was the late SUSANNA LANDAU. For a number of years she taught in the Jewish school at Berlin, where she inspired the young minds with a deep reverence for Judaism. Later, she followed her husband to Zürich, where he had accepted a position as preacher. Here also she assisted in educating and instructing the pupils of her husband, until a fatal illness cut short her faithful activity.

A woman, ever ready and doing, who possessed the friendship of the Empress Augusta, is LINA MORGENSTERN. At first she wrote mostly juvenile stories, fairy tales, and novels, in which she sought to bring pedagogical principles in a pleasant form before the

public; later, she turned to biography and sociology, until, finally, she devoted her entire attention to popular hygiene. She founded the "Association of Housekeepers," established the Berlin "Peoples' Kitchen," and edited the "German Journal for Housekeepers."

After writing many useful essays on nourishment and cooking, she published two volumes of a biographical work, "Women of the Nineteenth Century," of which a third volume will soon be issued. Her energy had to overcome many an unpleasant experience, but her persistent efforts conquered all obstacles, and the esteem of all thoughtful minds is her reward.

One of the most helpful women in the German capital is the Widow MATHILDE STETTINER. With a full comprehension of the necessity of a broader education, and better conditions and positions for women, she is one of the most zealous members of the "*Letteverein*" and of the "*Victoria Lyceum.*" After the death of her husband she donated 10,000 marks to these institutions and established at the "Letteverein" a school of photography for women. The well-known authoress, JENNY HIRSCH, is the secretary of the Association. She is one of the most fearless and most untiring champions of the nobler issues of emancipation.

A decided contrast to these practical women is the imaginative FLORA RAUDEGGER, who has been briefly mentioned in the last chapter. She was born in Triest. Here at the boundary of the two, so diverse, nations, perceiving the causes which tend to separate or to bring into closer union different peoples, her mind learned to soar higher. She felt the old longing of Judah's daughters, and Palestine became the dream of her nights and the vision of her days. Poor and

distressed as she was, a kind of a second "*Karschin*," she set out for Jerusalem in spite of all obstacles. She cherished the idea of establishing a school of agriculture for women there, and tried all means in her power, but did not succeed. Her religious mind was deeply touched by the ruin of the land, and the degraded position of the Jews. On her return she, like so many others, sought and found solace in poetry. She translated the Psalms, the Book of Joshua, and other parts of the Bible; she also wrote descriptions of travels, novels, sketches, etc. Another active and thoughtful Jewess, SOPHIE WEIL SCHOTT, lived in Venice. Her husband was, for many years, the friend of the noble, self-sacrificing Garibaldi, the champion of the young reestablished kingdom of Italy. She took a deep interest in the political situation, and contributed largely to the enlightenment of the people by her clever writings. Mrs. CAROLINE COEN-LUZZATTO likewise acquired renown by her literary as well as philanthropic efforts.

Everywhere, in England and America, in Germany, France, and Italy, Jewish women are earnest workers for the welfare of humanity. In Holland and Hungary there seems yet to prevail a certain timidity against publicity, while it is in America where arise the most fearless promoters of Woman's Rights, who at the same time are the most faithful pioneers for philanthropical endeavors. Out of the profuse records of Jewish benevolent societies I mention, *e. g.*, the "A. C. Sisterhood," of New York, of which the gifted and noble REBECCAH KOHUT, wife of the late Dr. Alexander Kohut, is the presiding officer, since its foundation. The Sisterhood supports a kindergarten, day nursery, a relief bureau, and an employ-

ment bureau. Mrs. WILLIAM MAAS is a most conscientious and active guide of the kindergarten. The important branch of the relief section was conducted in a most able manner by Mrs. HERMINE POLLAK for many years. Her premature death was deeply lamented. Mrs. H. ELSTER now fills the place very creditably. The secretary is Mrs. HELEN KOHUT LOEWENTHAL. All entertainments are planned by Mrs. A. Kohut, the president, and are managed so successfully that the Sisterhood is enabled to spend from $3,000 to $4,000 every year for practical charity. Family feasts, and particularly wedding days, are according to old Jewish custom, a special occasion for acts of charity. Before me is a clipping from a journal of the year 1882, which I cite as an illustration: "A generous and kind act, well worthy of imitation, is that of Mr. and Mrs. E. KIRSTEIN, of Rochester, New York. They celebrated their silver wedding in a unique way. They did not invite guests, they did not set a sumptuous table, but sent abundant gifts of money to the Orphan Asylum, to the Hebrew Union College in Cincinnati, and to several other philanthropic institutions."

A clipping of quite recent date states: "The wedding of Miss F. SHIFF was also celebrated in the kindergartens at the Hebrew Orphan Asylum, at the Hebrew Technical Institute, and at the Louis downtown school, while the Montefiore Country Home received $25,000 as a contribution from Mr. Jacob Shiff, the father of the bride, in honor of the wedding."

In the same generous way the wedding of Miss A KUHN with Prof. M. Loeb, of Columbia College, commemorated in the different philanthropic inions of Cincinnati.

In all civilized Europe there is found today a many-sided and far-branching activity of associations for the alleviation of distress and for the spreading of enlightenment. During the last generation this beautiful blossom of humanitarianism has unfolded petal by petal, and is sending forth its tendrils to higher levels and broader circles. But, with the Jews, this was so since centuries. With them it is an old, well-established institution. Generations ago, even in the smallest communities, they had women's societies for the visiting of the sick, for the burying of the dead, for the support of poor students, for the care of orphans, etc. In every Jewish congregation human suffering found sympathy ready to act, ready to help. While the propagation of charitable work is one of the most beautiful later acquirements of non-Jewish refined society in Europe, it is an old heritage with the Jews.

Like a poetical exposition of this indisputable historical fact sounds the stanza of a modern Christian poet, who repeats, almost literally, what Moses commanded three thousand years ago:

Lass' nicht auf Deinen Tisch vergebens
Den Hungrigen durch's Fenster sehen;
Verscheuche nicht die wilde Taube,
Lass' hinter Dir noch Aehren stehen,
Und nimm dem Weinstock nicht die letzte Traube.

HERMANN LINGG.

("Let not thy viands tempt but vainly
The hungry, on thy doorpost leaning;
The wild dove feed; thy acres mowing,
Leave corners for the stranger's gleaning;
Take not last clusters on thy grapevine glowing.")

CHAPTER XVIII.

THE MODERN JEWESS.

WE have, so far, studied the individuality and position of Jewish woman, as mirrored not during hundreds, but during thousands, of years in history. We saw her, in biblical times, in her own promised and inherited land, living a happy and holy life in the sacred precincts of the home, as the helpmate of her husband, and as a devoted mother to her children.

Afterwards, driven away and repudiated by the other nations, Jewish woman has given proof of a heroism unsurpassed in history. At last, tolerated, and now emancipated, she developed abilities which, after a thralldom of a thousand years, appear enigmatical; for it is well known what influence the mode of life has on physical as well as on mental development. Their abilities would, indeed, be enigmatical if one would not know that they always found a staff and a stay in their religion; by this support their souls remained self-conscious in all exterior humiliation, and their bodies were kept sound by conforming to le sanitary precepts of their Law-giver, Moses.

Their mental soundness and self-consciousness made sible for them to use, without embarrassment,

every means offered to cultivate their endowments, as soon as they were permitted to do so, and their physical vigor enabled them to accomplish remarkable, and even extraordinary, achievements in the fields newly opened to them.*

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* Mr. Richard Watson Gilder, editor of *The Century*, chairman of the "Tenement House Commission" in New York, has submitted his report, from which the following is an extract, and is interesting as bearing upon the preceding statements. "With an average density of 57.2—*i. e.*, an average of 57.2 tenants to the house, the highest in the city—the death-rate in the Tenth Ward is 17.14. This means that, while the Tenth Ward is first in the list of density of population in its tenement houses, it ranks twenty-second among the wards in its death rate, there being but two wards (the Third and Twenty-fourth) with a lower rate. While other factors may tend slightly to affect this, it is in the main due to the nationality of its population, which is largely composed of Hebrews. These people are a hardy, long-lived race; nor is the cause of their wonderful vitality difficult to find. The precepts of their religion afford one of the best sanitary codes in existence, and the precepts are religiously observed. Moreover, the Hebrews are an abstemious race in the use of alcoholic beverages.

"It is safe to say that since the time of the settlement of Palestine by the Hebrews, until a recent period, the Hebrew has been the only race on earth which has been guarded to a considerable extent by sanitary laws, and we obtain, thus, some idea as to the reason why the race has developed such phenomenal strength. The history of the great epidemics during the Middle Ages shows that the inhabitants of the Hebrew quarters in towns were singularly exempt from contagion. This was remarkable during the outbreak of the plague in France in the twelfth century, and during the prevalence of the so-called 'Black Death' in England.

"The low death rate in the Tenth Ward was, therefore, to have been expected. The rules of life, which orthodox Hebrews so unflinchingly obey, as laid down in the Mosaic law —which seems to be full of the most vexatiously minute reg-

And now, the modern Jewess. What position is hers, in comparison with that of her ancestors? The preceding chapters prove that energy and activity, zealous endeavor and high aspirations were always the characteristic of Jewish women, and certainly not alone among the so-called "educated" classes. In agricultural pursuits, as in handicraft, the Jewish women always faithfully assisted their husbands.* How quickly they again took hold of farming and the professions, from which they were excluded for centuries! In Berlin alone there were, six or seven years ago, twelve hundred Jewish artisans. The one hundred thousand Jewish farmers who until now tilled the hard and poor soil in Russia,† found their wives their best helpmates. In Jaffy, Roumania, there are, among 9,500 Jewish families, 6,000 men who follow a profession which is just as well understood and exercised

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ulations—are designed to maintain health. These rules are applied to the daily life of the individuals as no other sanitary laws can be."

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* When, at the close of the fifteenth century, Ferdinand the Catholic commanded the expulsion of the Jews from Sicily, the State counsellors asked for a delay on account of the following reasons:

". . . Another difficulty is, that nearly all the artisans in the realm are Jews. In case all these are expelled at once, we will lack craftsmen capable of supplying mechanical utensils, and especially those made of iron—as, horse-shoes, agricultural implements, and equipments for ships and other conveyances."—*Ztg. d. Judenth.*

† More than half of them were recently *forced* to sell their farms within a few months, weeks, or even days—*i. e.*, to undersell them! Then the impoverished ones will again be reproached that they do not engage in agriculture.

by their wives and daughters. In Amsterdam and Rotterdam, where most, aye, nearly all of the porters and ship-loaders are Jews, the lot of their women is very hard; but indefatigably they share the hardships of their husbands, who coming home in the evening are tired and dirty, but never *drunk!* In western Prussia, in Poland, I often had the opportunity to quietly admire the untiring cheerful industry of poor Jewish seamstresses, laundresses, cooks and women messengers. The latter I have known to walk many a mile, often with a heavy package, in all kinds of weather, and in spite of evident exhaustion to be too modest to accept the offered chair without hesitation.

Paul Lindau, traveling in the Orient, visited also Saloniki, where the Jews form the majority of the population. There are counted eighty or ninety thousand souls. He gives the following description of them: "They are generally of a very prepossessing appearance; being diligent and industrious, they do not shun the hardest bodily exertions. They are the porters, the dock-workers, and boat-men; and one finds among them men of Herculean muscle. They are the craftsmen and laborers, while the Greeks practice only the lighter trades; and the Turks, here, as everywhere else, spend their lives as much as possible in laziness."

In Poland, Lithuania, Roumania, and Galicia, the hardest labors are done by Jews and Jewesses. On account of their sobriety most of the taverns are kept by them; for the non-Jews engaged in this business generally succumb to drunkenness. The same is true in regard to thriftiness. The hare-skin, that is carelessly thrown away by the farmer's wife, is picked up

by the poor Jewish woman and turned to good account.

Although there is no question of woman in the following brief scene of Jewish life, still, I think, the reader will be grateful if I repeat it here, as it is characteristic of Jewish industry. In his work, "Treu und Frei," Dr. Lazarus says: "One of the scholars from whom I received instruction in Talmudical studies, was by trade a tobacco spinner; *i. e.*, he spun into rolls, and shipped and sold, home-grown tobacco. In order to carry on the business, two assistants were needed to hand to the spinner the 'filling' and the 'wrappers.' But the gain was not large enough to pay two assistants, besides providing for the family, and he was too scholarly to make a mercenary business of instruction in the Talmud. By what means these difficulties were overcome, the following sketch will show. Four of us Talmud pupils, boys between thirteen and fifteen years of age, took our places in the spinning-room. Two of us stood near the spinning-table, handing the 'filling' and the 'wrappers' as they were needed, the two others sitting on low stools, the large folio volumes of the Talmud on their knees. These two read aloud, the other two listened, while the master explained, asked, and answered according to the requirements of the subject at hand. Thus the old and the young united in the rough work of spinning tobacco rolls for the use of the Polish peasants, and at the same time for spinning rolls for fine webs of wisdom of an intellectual growth which had sprouted and blossomed at the streams of Babylon."

I myself know many a "study head" among Jewish women. There is a proprietress of a small grocery;

she is busy in her store from morning until evening; on Sunday she puts her small room in perfect order, and mends and cleans her garments; in the evening she reads some good book, and on holidays visits her relatives. Thus she works on, year after year. Another one, in restless activity, divides her time in taking care of the household of a near relative, and in the nursing of a sick woman. A third gains her daily bread and that of a sickly brother by sewing. A fourth superintends a printing office, besides her large household. A fifth reads to a lady hard of hearing; for three hours daily she taxes her weak lungs for a trifling remuneration, and still is thankful for having her own small dwelling and some potted plants in the window. I shall never forget the small, slim wife of a butcher, who used to come with her basket heavily laden to my aunt in Flatow. The cheerfulness with which she bore our sometimes rather rough jokes won my childish affections, and had, perhaps, already at that time, unconsciously awakened my sympathies for Jewish ways and manners.

All these meek heroines of simple duty form but a diminutive part of a multitude of similar lives, who pass away unobserved, as the drops flow into the ocean. It is but natural that the modest, retiring superiority remains unnoticed, while obtrusive, unrefined loudness makes itself conspicuous. Now it happens that everyone passes judgment on that only which he sees; that which one does not see is out of the question. I refrain from speaking about the Jewish women who make themselves conspicuous. I leave this task to one who has a better knowledge of human nature than myself. It is Bogu-

mil Goltz who says: "They dazzle by various means; by cleverness, by wit, by fineries, by comfortable domestic arrangement; by every manner of enjoyment. It seems as if they were eager to taste of the pleasures from which their ancestors were excluded, and which were unknown to them." However, Dr. Emil G. Hirsch, whose scholarly writings are admired in both continents, and who is well known as never shirking the unpleasant duty of calling attention to existing failings and foibles, pronounces the following impartial judgment: "Often is the Jewish woman held by prejudice to be under the spell of Eastern fancies. Upon this mistaken conclusion rests the ascription to her of a love for fineries, gems, and loud colors. But a more serious purpose runs through the modern woman's life, and the Jewess has sacrificed, with no greater zest than her non-Jewish sister, at the shrine of frivolity."

Another modern author says: "Ostentation in riches is a characteristic of the newly rich, whether Jew or Gentile, Christian or Mohammedan. People accustomed to wealth are not accustomed to a vulgar display of wealth, and that is true without reference to race or creed. There are exceptions, but, as in other cases, the exceptions prove the rule."

Bogumil Goltz, in reproaching Jewish women, continues: "They are the children of our period, and therefore quick in accepting modern ideas, whether good or bad.

"The women are no longer plain housewives, but ladies of ease. The husbands, tired and dulled by business troubles, combined with a certain thoughtless carelessness, are inclined to let the children pur-

sue their own ways, which they erroneously think to be the same ways which they went, not taking into account that the times have changed. Too late for amends they perceive their mistake. *Modern views have undermined the religiousness of many a Jewish heart to such a degree that the children frequently receive no religious foundation.* With the abandonment of the religious forms, the religious sentiment likewise is vanishing. They have relinquished the old, but have gained nothing new in exchange. THOUGHTLESSNESS, in regard to the most sacred possessions, prevails there where once the *heroism of conviction* reigned supreme, a conviction by which the wife became the priestess of the home, the vigorous and active helpmate of the husband, the luminous star on the horizon of her children."

During many centuries non-Jews persecuted, with cruelty, their Jewish fellowmen. All at once, within a few decades, the latter were emancipated. By this quick change the Jewish character seems to have lost its self-possession. It had grown accustomed to persecution and affliction—it was not used to happy, bright conditions. The newly-gained freedom intoxicates their mind; the new light dazzles them. Especially is this the case with the women; the staff of religion has slipped out of their hands; they have lost their hold. They strive no more for the lofty ideals of their foremothers, their ambitions are luxurious dwellings, costly garments, extravagant receptions, and festivities. They aim at distinction, but only make themselves conspicuous. They are not aware that the only way to an honored and prominent position is the practice of the virtues of their foremothers.

Vain, coquettish women are to be found everywhere, among all classes and creeds; rarely, however, a woman beautiful, but chaste; rich, but plain; a woman intellectual and gifted who does not delight in the abnormal creations of a sickly literature, but fully appreciates the poetry of home life; who strives only for the admiration and ever-renewed love of her own husband, and whose deepest sympathies are stirred by the interesting and touching dramas in the nursery; dramas in which destiny has decreed her to take the most prominent and loftiest part, and has given this part to her as her highest calling; as her supremest joy.

Jewish woman appeared to the observer, in former times, as the most faithful wife, the most devoted mother, and the chastest woman. Is it still so? In general, perhaps; but no more as a rule without exceptions, as it was formerly the case. The *ladies* of our period seem to exist more for society than for the home; to dress attractively, more for the sake of strangers than for the sake of the husband. The work in the household is exceedingly simplified, while the pretensions are exceedingly multipled. But all this is only the shell, not the kernel of life, which is found only in RELIGION. Of course, one for whom this word is meaningless will throw this kernel away like an empty nutshell. However, there is reason to believe that in the heart of the Jewess is still glowing a spark of that lofty integrity and devotion to her faith by which her ancestors were inspired. She will shake off the fetters of indifference and rise above the prevailing shallowness to higher levels. She will resist the restless rush and turmoil of mod-

ern life; she will not go astray in the labyrinths of realism; she will not imagine that she acts wisely and well if she imitates in everything the non-Jewess, and obliterates every distinction between the latter and herself. Is she not aware that every individual trait adds to the beauty and perfection of the universal life? Why are the venerable customs of the Sabbath neglected and discarded? The excuse is given, we have not the necessary time; the disposition is lacking; the surroundings are different. Formerly, certainly, it was possible, but now the husband comes home from business exhausted and out of humor; the wife is also tired out; the children have to do lessons for school. Under such circumstances how can be found the sanctification of mind for a Sabbath celebration? One might be led to believe that once a week the husband would be able to close his business an hour earlier. One sees, often enough, that he has time for concerts, theaters, and other places of amusement, or for card-playing, when one hardly can know when he begins, and still less so when he stops. If there is time for all this, then surely there should be time (once a week) to lift himself and his children out of the common rut of life to the cheerful celebration of one day, which, in former times, shed its rays over the whole week!

But, granted that the overzealous business man comes home after six o'clock, what hinders him to celebrate solemnly the rest of the evening? Can the smoky card-room, the noisy club, the dazzling theater, afford him more restful quiet and cheer his troubled mind better than his own comfortable home

with the peculiarly bright Sabbath lights,* the festive table with the gladsome and expectant-looking little host of children around it? What hinders the wife from making the necessary preparations, from attiring herself and the children festively; from adorning the home, and from implanting into their hearts the symbol of consecration and joy by the significant ceremony of the lighting of the candles? The education of the children to piety and love of religion, to devotion and earnestness, is dependent thereon; could she, for the sake of this, not make the necessary arrangements once a week?

The complaint is frequently heard that the child evinces little interest for religious teachings. How should it become imbued with them? The child finds in religion but one task more, added by a stranger to his other school lessons, instead of becoming imperceptibly imbued with religious feeling by the influences of the home. The Sabbath celebration is such an influence! It is of even greater significance for the child than for the parents. If the child learns to look forward with anticipating joy to the coming Sabbath; if it observes how the festively-dressed mother makes the preparations for the feast; sees her lighting the candles; hears her pronounce the benediction; runs to meet the father, who places his hands on the child's head and blesses it—and all assemble around the festive table—then the child's heart feels the influence of religion, and becomes prepared for its teachings. Without this feeling, religious observ-

* "Sabbath-lights have their own peculiar brightness."

ances will remain but empty formalities, performed with indifference, even reluctance, and thus, perhaps, soon will be entirely discarded. The mother herself must be imbued with the feeling of consecration, and she will be imbued with it if she only will learn again to know, and thus learn to love, her Judaism. Or, does the effort of the study seem to her too great? George Eliot was a very busy woman—the more so as she was a distinguished authoress—but her manifold tasks did not prevent her from closely studying the history of Judaism. And how many others have found an inexhaustible source of inspiring incitation for mind and heart in this study!

Ought not this history of Judaism, which awakens the most ardent interest in the non-Jewess, find a ready sympathy in the Jewess? In past centuries the Jewess could but timidly and tremblingly, in fear of death, devote herself to her religion and to the learning of the sacred language; today the daughter of Israel can do it freely and openly, without any hesitation. If, in pursuing the study of the historical progress of her people, she will be deeply grieved and touched by the misery and persecutions her people had to suffer, then she also will be elevated and inspired by Israel's heroism and trust in the Eternal; and as she, in her study, approaches modern times, the outlook becomes brighter and more promising; for what change, what advance, is perceivable in every direction, even when, up to this time, but for the minority—for the countries where most Jewish people dwell, Poland and Russia, in this regard, do not come into consideration. The five or six millions of Jews

existing there, still are leading a very sad life, under more or less heavy oppression.

The lately published stenographic report of the Guildhall meetings in London, in favor of the Russian Jews, the compilation of the special edicts, and restrictive laws concerning all the Jews living in Russia, prove beyond question the unjust and merciless severity with which Jews and Judaism are persecuted in official Russia. They are not permitted to take any active part in the community. It is America where equality of rights is not only proclaimed, but fully enjoyed. There the poetess can truly exclaim:

"America! thy grateful Israel gave
Her lifeblood, equal with 'thy free and brave';*
For the safe-keeping of thy holy stars
Thy Jewish soldiers wear the battle-scars.

* * * * * * *

"Greeting to Israel still in captive chains!
Greeting to all in Freedom's wide domains!
Not Toleration, but Fraternal Love,
Be the New Era's olive-bearing dove!"

Dr. Adolph Moses, the eminent scholar, beautifully expresses this idea in the following statement: "The great principle which animates the American commonwealth is the belief that every human being possesses, by the grace of his god-like nature, the right and the duty to develop all his powers, and to use them for the attainment of his happiness. It is

*Cora Wilburn.

this conviction, firmly rooted in the heart of the whole people, that personal freedom of action is vouchsafed to every individual by the eternal laws of justice, which has freed woman in America from the state of mental inferiority in which she had been kept through centuries."

What woman can not attempt in Europe she has successfully done in America; she has stepped on the platform and even into the pulpit—*e. g.*, at Spokane Falls, U. S. A., Miss RAY FRANK preached on the Day of Atonement. Moved by her earnest eloquence, the hearers formed a permanent congregation. She received and accepted a call from a congregation in San Francisco. In Chicago, at the Jewish Women's Congress, of which Mrs. HANNAH B. SOLOMON was the efficient chairman and Miss SADIE AMERICAN the able and zealous secretary, papers were read and discussed which created an enthusiasm culminating in the organization of the "National Council of Jewish Women," an Association which bids fair to become a power in the propagation of enlightenment, philanthropy and social reform.

The Association received and accepted an invitation to join the "National Council of Women of the United States." At the second triennial session, held in Washington, D. C., one of the leading journals said: "There are few organizations of women composing the National Council that attract as much interest, and as well repay study, as does the 'National Council of Jewish Women.' There is no country in the world where Jewish women have taken such a high stand as they have in the United States. Their work in all kinds

of societies, especially charitable and philanthropic, has entitled them to a high degree of esteem for executive ability. Miss FRANCES WILLARD, president of the W. C. T. U., expressed the opinion that the papers read by the Jewish women were a revelation and a message in themselves, stirring new thoughts.

Dr. A. Moses, in his article on "The Position of Woman in America," published in the *American Jewess*, pays the following glowing tribute to American women: "The American people are being richly rewarded for having opened all the avenues of knowledge to women; for putting them on a footing of absolute equality with men, as regards education. The arduous and *un*remunerative work of educating the young is almost exclusively carried on by women in our public schools. The kindness and generosity of the American character is largely to be traced back to the softening and humanizing influence exercised by the female teacher on the plastic mind and impressionable heart of the children. The American woman looks upon herself as the chosen adversary of evil, and fights it with all her characteristic earnestness and tenacity of purpose. She has declared war upon intemperance, and will yet root it out of the land. Two thirds of the charities of our land would languish and die were she to refuse to lend them her energy, time and influence. The women of America are found among the foremost champions of social justice and political purity. Two great reforms which recently took place in the administration of New York were effected solely by the moral courage, the unconquerable persistence and the irre-

sistible eloquence of a noble woman. Let the cause of humanity, in whatever guise, cry out for defenders, and you will see the women fighting in the front ranks, bearing the brunt of the battle. . . . Such are the ethical, educational, and intellectual services which woman is rendering the American people in return for the redemption wrought for her."

Another eminent leader and orator, Dr. E. Hirsh, asserts: "Woman, by entering the lists of public honors and responsibilities, did *not* sacrifice her womanliness. Perhaps she gained in all the essentials that make up the true woman. Her self-reliance and self-consciousness heightened, she herself learned to put a new and better value on herself. As an equal she could meet father, husband, and brother; and where the responsibilities of motherhood had fallen to her lot, her broadened horizon conferred on her a rational understanding of the sanctity and importance of her opportunity.

". . . The Jewish woman has felt, with her non-Jewish sister, the breath of a new sky.

". . . The opportunities for the Jewish woman today to reform her own religious home are many. What the Synagogue now needs is intelligent enthusiasm. It is woman who possesses this gift. Let her place her new culture into the service of her old faith and the winters of indifference will yield to springtides of young and hopeful life. At home let her be the priestess of the ideal, abroad the prophetess of purity and refinement, and through her will Judaism and the Jewish name be exalted to heights never before attained."

Thus, as in numbers the Jewish race is still the smallest among all the nations, the biblical word remains verified:

"*The Lord, thy God, hath chosen thee to be a special people unto himself, above all the people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because you were more in number than any people—for ye were the fewest of all people—but because*

"*THE LORD LOVED YOU.*"

—Deuteronomy, chap. 7: 6, 7.

CHAPTER XIX.

THE YOUNGER GENERATION.

IN all communal work, in educational endeavor, in philanthropy and personal service, one finds to-day the earnest, devoted efforts of the younger generation of Jewish women.

It is a genuine pleasure for those advanced in years to see the ennobling work gaining impetus, and spreading and broadening in all directions; to watch the slow but steady amelioration of the condition of the less fortunate who, without the aid of these thoughtful and generous workers, would have received but scant opportunity for betterment of their conditions and for self improvement. These endeavors in communal work are the more successful because they are undertaken by well organized groups, guided by able leaders with broad sympathies, who have spent years of preparation for their chosen field of labor.

One of these recognized pathfinders is LILLIAN D. WALD, the head worker of the Henry Street Settlement, of New York, which is also known as the Nurses' Settlement. In connection with the Settlement, Miss Wald organized the District Nursing Service, with its far-reaching, hygienic influence, especially among the overworked mothers among the immigrants. Miss Wald states in an article on "How I discovered

Myself" that it was a single incident that startled her from the path in which she had been traveling, and led her to become a settlement worker. She says: "Just the sight of a woman in terrible straits and the keynote of my life was struck. Since that time, I have held one thing above all others, my social conscience. I realized that social work is the expression of a social conscience, and that to accomplish what I most wanted, I must bury my own personality and live a life of self-sacrifice." Miss Wald originated the first municipal Ordinance for School Nursing in the world, and promulgated the idea of the Federal Children's Bureau. A fair idea of her untiring energy and her wide influence is given by the long list of communal, civic and National Associations and Commissions of which she is either the presiding officer or a prominent member. She is likewise successful as author and lecturer. Her new book "The House on Henry Street" has just appeared (1915). She is a feminist and member of the Peace Movement.

A reformer of energetic activity and unusual oratorical power is MRS. FREDERICK NATHAN (Maud Nathan). Mrs. Nathan was one of the founders of the New York City Consumers' League, and has been its President for nearly twenty years. At the twenty-fifth anniversary of this League, Mrs. Nathan was the recipient of well deserved honors. She was presented with fifteen one hundred dollar memberships. Mrs. Nathan has been First Vice-President of the National Consumers' League since its foundation, and First Vice-President of the Equal Franchise Society. She was one of the first Vice-Presidents of the Woman's Municipal League; took an active part

in its municipal campaigns, and was a member of its campaign committee. She was the only woman invited to speak at the mass meeting held in Carnegie Hall, in October 1901, during the city's political campaign for a reform regime. Mrs. Nathan has addressed Legislative Committees at Albany, and United States Senate Committees at the Capitol at Washington. She was one of the delegates at the International Congress of Women in London, in 1899, and at the Congress in Berlin she gave an address in German. She has been a delegate to the two International Conferences of Consumers' Leagues, held in Geneva, Switzerland, in 1908, and in Antwerp, Belgium, in 1913, on both of which occasions she gave addresses in French. She has also served as a delegate to two International Congresses of the Woman Suffrage Alliance, held in Stockholm, Sweden, in 1908, and in Budapest, Hungary, in 1913. Mrs Nathan received from the jury of the Liege International Exposition, in 1905, a diploma and gold medal for her active interest in, and her promotion of the work of the National Consumers' League in ameliorating conditions for working girls. She was also awarded a medal for her social service work, by the National Institute of Social Sciences. She has delivered her message in the pulpits of New York, Chicago, Boston and other cities. She is an occasional contributor to leading American Magazines and Journals, and has made a wonderful record as an energetic and influential communal worker.

Mrs. Annie Nathan Meyer, a sister of Mrs. Frederick Nathan, is the founder of Barnard College, the Woman's Department of Columbia University. As

in the eighties women were not admitted as students, Mrs. Meyer had first to obtain official permission from the trustees of the University, which was no small task. Mrs. Meyer is a member of the Barnard Club, of New York, of the Lyceum Club, of London, and of the Adirondack League. She is the author of "Woman's Work in America," of "My Park Book," and of several other volumes; as well as of numerous essays and articles for magazines.

Mrs. Pauline Steinem came to America in 1884. Her husband settled in Toledo, Ohio, where her communal work soon gained recognition. In 1909, she was elected by an overwhelming majority, a member of the Board of Education, leading all candidates. She was instrumental in securing the passage of the Juvenile Court Law for Ohio. Mrs. Steinem also introduced amendments to the School Code, making it admissible for Boards of Education to carry on Vacation-schools, establish playgrounds and inaugurate school gardening. She is a writer and lecturer of great ability.

Mrs. Lina Gottheil, wife of Professor Richard Gottheil, of Columbia University, founded a school in Beirut, Syria, her birthplace, with the aid of the Alliance Israelite Universelle. She founded a school in Aleppo, in Mesopotamia. She has the distinction of being the only Jewish woman in America on whom the French Academy (L'Academie Francaise) has conferred the title of an officer of that institution, in recognition of her great services to the French language.

Mrs. Ellie M. Marx, of Norfolk, Va., a member of the faculty of the Matthew Fontaine Maury High School, which has an enrollment of nearly 1500 stu-

dents, has been elected Dean, one of the most responsible positions ever held by a woman in the Public Schools of the State of Virginia.

A communal worker of rare type is MRS. MARY FELS, whose late husband Joseph Fels, extended his philanthropies over two continents, and whose greatest efforts were made for the principle of the Single Tax. Mrs. Fels entered with absorbing interest and devotion into all her husband's communal undertakings, especially those which sought the better adjustment of social conditions. The experiment in England, of giving large tracts of land, at one time 1300 acres, on which the unemployed could work, was handicapped at every turn by monopoly and special privilege. These hindrances made the earnest communal workers realize the full force of the ideas of Henry George, and they set themselves, with all their energies and resources, to spread his ideas throughout the world, as the only means of bringing about a more just distribution of wealth. In 1909, The Joseph Fels Fund Commission of America was founded for this purpose, and active work was undertaken in sixteen countries. In the spring of 1914, Mr. Fels fell ill from overwork and after a short time, passed away. Mrs. Fels determined that her husband's lifework should not go for naught, as long as she was able to carry it on. In 1915, she took the platform, to bring her message to the people and met with immediate success. Mrs. Fels's style is simple but effective. Although she is fully aware with Henry George that "the truth which I try to make clear will not find easy acceptance," still she is undaunted. She travels from town to town, giving freely of her time, her efforts, and her means to the spreading

of the fundamental ideas of Single Tax, Suffrage and Zionism. For these principles Mrs. Fels spoke nightly for four months, from August until December, 1915. She interrupted her tour to become a member of the Henry Ford Peace Party. Mrs. Fels donated to the Jewish Vacation Home for Business Girls of Philadelphia a large piece of property, for the use of the Home in its work, which combines a vacation place for girls with an opportunity for children to have a period in the country. She is at work on a biography of her late husband, which will be issued shortly.

MRS. ALICE STERN GITTERMAN is one of the incorporators and a member of the Executive Committee of the City History Club of New York, and was a member of the New York State Charities Aid Association. She was the Chairman for the 13th Senatorial District League for Political Education. Mrs. Gitterman secured the first Congressional appropriation for free lectures for the people of the District of Columbia, and was Chairman of the Committee appointed by the Board of Education of the District of Columbia to arrange the first series of these lectures, (1904-1905). She is President of the Public Education Association of Washington. She is the author of very interesting ethnological studies, and a frequent contributor to magazines on economic and educational topics.

MRS. BELLE LINDNER MOSKOWITZ, of New York, holds a very responsible position in the field of industrial relations, where she represents the employers under the Protocol in the Dress and Waist Industry, of New York. She is a speaker of distinction and power.

MRS. RAY S. DAVID is a devoted charity worker and member of the City Board of Charities and Correction, of Denver, Colorado. She has lately been elected Superintendent of the Jewish Aid Society, of Denver.

MRS. ELI HERTZBERG, of San Antonio, Texas, took a prominent part in the Panama-Pacific Exposition. As Chairman, she led the work of raising the fund that made the Texas Building at the Exposition possible. Mrs. Hertzberg is one of the State Organizers of the Council of Jewish Women.

MRS. RACHEL STIX MICHAEL, a prominent Jewess of St. Louis, is devoting her entire time to personal service, in alleviating suffering and distress. She is one of the most helpful workers in the various St. Louis Charity Associations.

MRS. SARAH BAMBERGER, a well known philanthropist, established last August (1915), a Sea-Shore Home for Children in Atlantic City, New Jersey. This institution will be known as the Bamberger Seashore Home. It provides for children, weakened by insufficient food, inadequate attention, and the vitiated air of the city, proper nourishment and care, in ideal surroundings.

MRS. LOUISE I. MORGENSTERN, of New York, is interested in aiding people who have been thrown out of employment by deafness. There are many Jewish sufferers from deafness, and for these Mrs. Morgenstern has established free evening classes in lip reading.

MRS. CHARLES S. MOCH, of Cincinnati, has the two essential gifts for successful work in philanthropic endeavors—a deep understanding of the needs of her charges, and rare tact. Mrs. Moch is continuing the

noble work of her late mother, Mrs. S. B. Sachs, in devoting her time and abilities to the Vacation School for Girls. This institution, founded and maintained by Mrs. Sachs, who was its President for twenty-five years, teaches young Jewish school-girls all branches of sewing, during their vacation. Under her administration, the pupils have achieved remarkable results, the majority of them becoming self-supporting on graduation.

Mrs. S. M. Kahn, of Portland, Oregon, has made a special study of Sociology. She is the Chairman of the Neighborhood House, of Portland, Chairman of the Educational Committee, and Director of many civic organizations. Formerly President of the Portland Section of the Council of Jewish Women, Mrs. Kahn is now a National Director of the Council.

Mrs. Mary Prag, a San Francisco leader in school work, is interested in the religious training of Jewish children.

Mrs. P. H. Toledano, of New York, takes care of the poor and sick, in co-operation with the United Hebrew Charities. All phases of relief work come under her guidance.

Mrs. M. Menken is the President of the Spanish and Portuguese Sisterhood, of New York. She has under her personal supervision the rescue and probation work.

Miss Rose Brenner, President of the Brooklyn Section of the Council of Jewish Women, has made a special study of Economics and History. Miss Brenner is a member of the Brooklyn Federation of Jewish Charities, President of the Council Home for Jewish Girls, and Secretary of the Penny Lunch Association.

MRS. ISIDOR STRAUS was the heroine of the Titanic disaster, preferring death at the side of her husband to rescue without him. By all her deeds she proved herself a true Jewish woman, faithful and devoted to her dear ones, generous, and ever ready to assist those who needed aid. Endowed with a poetical mind and high ideals, Mrs. Isidor Strauss was in life and death a fine type of noble Jewish womanhood.

MRS. NATHAN STRAUS enters heart and soul in all the wise philanthropies of her husband, who has forced undauntedly scientific facts upon the slow understanding of the masses, and saved the lives of tens of thousands of children's lives. Mrs. Straus' counsel and co-operation, have materially assisted in establishing the Straus Milk Stations of New York City.

MRS. OSCAR STRAUS is one of those representative Jewish women who, with inborn dignity, assume the responsibilities of their position. Mrs. Straus and her brother Mr. Frank Lavenburg, have lately endowed the Clara de Hirsch Home, of New York, as a memorial to their mother. The Institution will be known as the Hannah Lavenburg Home for Immigrant Girls. The Home provides shelter for Jewish girls arriving from foreign countries, secures employment for them, and watches over them for three years.

MRS. LEO H. HERZ, of New Haven, Connecticut, is specially interested in Science and Philosophy. Mrs. Herz is President of the New Haven Section of the Council of Jewish Women, Treasurer of the National Council of Jewish Women, Chairman of Education of the Connecticut Congress of Mothers, member of the Special Committee to investigate the causes of Girl

Delinquency in New Haven, and Council Organizing Supervisor for Connecticut.

MRS. OTTO KEMPNER, widow of the late Judge Otto Kempner, devotes most of her time to communal work. She is the President of the Auxiliary of the Brooklyn Hebrew Orphan Asylum, Chairman of the Reciprocity Bureau of the New York City Federation of Women's Clubs, and a Director of the Brooklyn Federation of Jewish Charities.

MISS HELEN WINKLER, of New York, has made a special study of Sociology and Pedagogy. She was the first President of the Jewish Settlement, of Cincinnati. In traveling abroad she made a study of Working Girls' problems, and gradually centered her interest in Immigrant Aid. In 1906, Miss Winkler was the Cincinnati delegate, chosen by the Council of Jewish Women to organize the National Immigrant Aid work, and in this capacity she assisted in formulating the plans for this important undertaking. She was appointed as one of the Special Committee to examine into the "Question of Illiteracy among the Jewish Immigrants and its Causes." The Report was presented as a public document, in March, 1914. Miss Winkler is now Chairman of the Department of Immigrant Aid of the National Council of Jewish Women.

Many Jewish women, like MRS. JACOB H. SCHIFF, MRS. FELIX M. WARBURG, MRS. DANIEL GUGGENHEIM, of New York, and MRS. JULIUS ROSENWALD, of Chicago, act in accordance with the old saying: "Let thy left hand not know what thy right hand giveth." Rarely does the public become aware of their kind and generous deeds; only by personal contact does one learn

to know of their gracious attitude towards the less fortunate, and of their eager participation in the noble deeds of their husbands.

MRS. ISAAC L. RICE, of New York, who has just given a million dollars for the purpose of building a Convalescent Home as a memorial to her husband, who died in November, 1915, is widely known as the founder of the Society for the Suppression of Unecessary Noises. This organization has established zones of quiet in the neighborhood of hospitals, curbed steamboat and railroad whistles, and contributed to less noisy and dangerous Fourth of July celebrations. In her campaign against unnecessary noise, Mrs. Rice visited many of the schools, especially those in congested neighborhoods and those near hospitals, and personally appealed to the children for their co-operation. Her charming personality and her appealing talks, won for her as many followers as did the cause itself.

MRS. ABRAM SIMON, of Washington, is the President of the National Federation of Temple Sisterhoods. Since her girlhood, she has devoted her best efforts to communal and philanthropic activities. Her deeply religious mind led her, as a young girl, to devote her time to the Free Sabbath-School of the Mound Street Temple, in Cincinnati. Mrs. Simon was an untiring and most efficient co-worker in the Free Industrial School for Boys, founded in Cincinnati by one of the leaders of one of the first Philanthropic Circles of the Council of Jewish Women. Mrs. Simon organized the first Section of the Council of Jewish Women on the Pacific Coast, in Sacramento, California, and was also responsible for the Temple Sisterhood in Omaha,

Nebraska. In organizing the National Federation of Temple Sisterhoods, Mrs. Simon was prompted by her conviction that the Congregation was the centre in Jewish life, and that the future well-being of this centre lay in an active enthusiasm for, and well directed participation in the activities of the Congregation by our women. Mrs. Simon is interested in many civic and philanthropic institutions in Washington. She contributes occasional essays and articles to various journals. She has occupied Jewish pulpits in Cincinnati, Pittsburgh, Boston and Washington.

Prominent in the present Executive Board of the Council of Jewish Women, are the National President, MRS. NATHANIEL S. HARRIS, of Bradford, Pennsylvania, MRS. B. DREYFUS, of Kansas City, the Executive Secretary, and MRS. NATHAN GLAUBER, of New York, a Director. MRS. DREYFUS is the Superintendent of the Free Sabbath School, of Kansas City, and Secretary of the United Jewish Charities; she is the Secretary of the Pure Milk Commission, Treasurer of the Temple Alumni Association, and Director of the Temple Sisterhood. She is an earnest student of Jewish History. Mrs. Glauber is interested in Industrial Education and has made several Surveys of Industrial Art and Factory Conditions. She is the official representative of the Free Synagogue in the Federated Employment Bureau.

The late MRS. JULIUS FREIBERG, of Cincinnati, was a quiet, unostentatious, highly-educated philanthropist. She was the founder of the Jewish Foster Home for Children, and one of the Directors of the United Jewish Charities. Mrs. Freiberg freely supported non-Jewish as well as Jewish philanthropic and educational

institutions. She left a legacy of charitable and communal work to her children, who are all imbued with the same generous spirit, and have willingly assumed their share of this noble inheritance.

MRS. MAX THALHEIMER, of Syracuse, New York, is the President of the Syracuse Day Nursery, a Director of the Syracuse Association of Charities, Local Chairman on Immigrant Aid of the Council of Jewish Women, Chairman of the Legislative Committee of the Consumers' League, as well as Secretary of the Big Sisters' Association, Director of the Travelers' Aid Association and Chief Probation Officer of Syracuse.

MRS. S. SCHOENFELD, (Yetta Baumgarten), who was educated in Cincinnati, and had an excellent business training, is the President of the Little Rock Section of the Council of Jewish Women, and first Vice-President of the City Federation of Woman's Clubs. Mrs. Schoenfeld is the Secretary of the Little Rock Needlework Guild and a Director of the United Jewish Charities. She was active in the Southern Sociological Congress and in the National Conference of Charities and Corrections. She inaugurated the Juvenile Court in Little Rock.

MRS. NATHAN WEINBERG is the President of the Newark, New Jersey, Section of the Council of Jewish Women. She is Chairman of the Conference of Friendly Visitors of the Bureau of Associated Charities, first Vice-President of the Needlework Guild, a member of the Ladies' Aid Association of the Hebrew Orphan Asylum, and an active worker for the Day Nursery of Newark.

MRS. BERNARD POLLAK, of Cincinnati, in taking her Bachelor of Arts Degree at Vassar College, made a special study of Economics and Civics. She is the Secretary of the Cincinnati Association for the Welfare of the Blind, and Chairman of the Committee on Public Recreation of the Woman's City Club. Mrs. Pollak is the founder of the Hospital Social Service Association. She has served as Chairman of the Home Economics Department of the Cincinnati Woman's Club, and as Chairman of the School Patrons Department of the same Club. She is now a National Director of the Council of Jewish Women.

MRS. BEN LOWENSTEIN, of Cincinnati, has exceptional administrative abilities and a clear insight into the requirements of the various institutions with which she is connected. Her attitude of quick response to the appeals of philanthropy is hers by inheritance. Mrs. Lowenstein makes good use of these gifts as officer of the many Associations and Clubs, to which she faithfully devotes time and energy. She is President of the Plum Street Temple Sisterhood, First Vice-President of the Kitchen Garden Association, Honorary President of the Cincinnati Section of the Council of Jewish Women, a member of the Board of Governors of the United Jewish Charities, First Vice-President of the Consumers' League, Vice-President of the Visiting Nurses' Association, and Recording Secretary of the National Federation of Temple Sisterhoods.

EMILIE M. BULLOWA studied law at the New York University, was graduated from that Institution and admitted to the New York Bar in 1900. Miss Bullowa was President of the Women's Bar Association, of the Women Lawyer's Club, and of the Portia Club. She

has recently accepted the position of Counsel to the Emergency Committee of the General Federation of Women's Clubs.

Our Rabbis' wives are doing excellent communal work, but when it comes to public office, the majority of them modestly keep in the background and insist on the election of some other earnest worker in the community. The fact remains, however, that in considerable numbers, they are the power for good behind the throne. In every city of the United States, the Jewish woman is in the front rank of those who are working for communal betterment, civic righteousness and helpful philanthropy.

CHAPTER XX.

THE YOUNGER GENERATION *(Continued).*

AS in philanthropies and social endeavor, Jewish women, in increasing numbers, are entering the various fields of science, art and the professions, where they achieve success and renown. They possess the essential vitality and vigor, without which persistent mental or physical effort cannot be manifested. This necessary foundation, good health, they have partly inherited. Jewish long established hygienic customs and dietary laws make for health; while with advancing scientific knowledge, conditions conducive to sanitation are continually improving and are made generally accessible.

Thus endowed, gifted Jewish women have graduated with honors from Universities, Art Academies and Colleges, and now devote their talents to the uplift of the less fortunate masses. Many of them, in contradistinction to the older generation, are warm advocates of woman's equal suffrage. The influence of unenfranchised women, which rests mostly upon personal initiative and moral persuasion, is felt in the modern social legislation, in educational activities, pure food laws, mothers' pensions, development of recreational facilities, labor laws for women and children, and housing reforms. The Council of Jewish Women has

done much for the development of social and correctional legislation.

Recently, a New York legislator, in a friendly talk with the representatives of the Women's Trade Union League, told them that the 35,000 voteless women whom they represented, naturally could not carry the same weight as 35 voting men. It is just such frank statements as this, that have turned many leading social workers into ardent suffragists.

Among the progressive Jewish women of the younger generation, there is a remarkably gifted and strenuously active personality, MRS. MARY ANTIN GRABAU. With her parents she came, in 1894, as a child of twelve years, from Polotzk, in Russia, to America. She brought along an eager mind, with a thirst for knowledge which she had not been permitted to quench in her despotically ruled native land. Admitted on her arrival to the schools in Boston, she enthusiastically embraced every opportunity to learn, and considered each school and college a shrine where she worshipped the Infinite, in each finite teacher. Within five years after her landing in America (1899), she was able to write her book "From Polotzk to Boston," which awoke at once the interest of the literary world. In 1912, was published her work "The Promised Land" which created a lasting and profound impression. Her latest book, "They That Knock At Our Gates," is a lucid, logical and convincing exposition of the immigrant question. Just as gifted as Mary Antin is as an author, is she as an orator. The slim, rather boyish figure on the platform, holds her audiences spellbound by sheer magnetism and the appeal of her fervent humanitarianism. Fearlessly she

denounces wrong and pleads for the right, warning from the danger that lurks in prosperity and possession which crowd out aspiration, and bring in their wake the consequent peril of moral paralysis. She is now, (1916), on a very successful lecture tour in the West, where she is eloquently pleading for help for the war-sufferers.

An author of quaint Ghetto stories was the late MARTHA WOLFENSTEIN. Miss Wolfenstein came to America with her parents, who first settled in St. Louis, and later moved to Cleveland, where she received her education in the public schools. Though enduring the distress of a wasting disease, she never lost her patient cheerfulness and kindly interest for others. She found forgetfulness of her physical ailment in the resources of her well-balanced mind and in literary work. One can hardly realize that her realistic book, "Idyls of the Gass," was written under such trying circumstances. Miss Wolfenstein contributed short stories to leading Jewish journals and other magazines. Among her writings, are "A Priest from the Ghetto," "A Sinner in Israel," and "The Renegade." The book "Idyls of the Gass," was published by the Jewish Publication Society of America.

MRS. MARION L. MISCH, of Providence, Rhode Island, is honorary Vice-President of the National Council of Jewish Women and Chairman of the Finance Committee. She received her education in Pittsfield, Mass., and supplemented it with a special study of Sociology. Mrs. Misch is President of the North End Dispensary in Providence, and a member of local and national organizations that deal with questions of child labor, hospitals, orphanages and charities.

She has written articles of Jewish interest for magazines, and compiled a Children's Service for the Day of Atonement, as well as "A Book of Prose and Poetry" for Jewish schools. Mrs. Misch is considered an authority on Parliamentary law and rules.

Mrs. Richard D. Bakrow, President of the Louisville section of the Council of Jewish Women, received her education in Louisville, Ky. She has written interesting articles and delivered numerous addresses for the various associations with which she is connected. Mrs. Bakrow is prominent in all civic, education and charitable work in Louisville.

Mrs. Octavus Cohen, of Charleston, S. C., is the President of the Woman's Roper Hospital Auxiliary and an active members of the Housewives' League. She introduced in Charleston the regular observance of 'Mothers' Day.' Mrs. Cohen organized the Charleston section of the Council of Jewish Women and was its President for seven years.

Mrs. William Einstein, of New York, served for twenty-five years as the efficient and capable President of the Emanuel Sisterhood. She is now President of the Widowed Mothers' Association and Chairman of the Finance Committee of the Biennial National Federation of Woman's Clubs, in New York.

Mrs. Bianca B. Robitscher, of New York, is the publisher of the "Ordens Echo," a weekly paper devoted to the interests of the 'United Order of True Sisters,' an organization of which she has been the Grand Secretary for many years. She is a graduate of the first wood-engraving class of Cooper Institute of New York, is a portrait painter of no small ability, and is well known as an author and orator.

A number of Jewish women are successful writers for the popular magazines. Probably the best known among these are EDNA FERBER and FANNIE HURST. Miss Ferber is a resident of Chicago. Her stories prove her to be a keen observer and a delightful humorist. She is the author of "Roast Beef Medium," "Buttered Side Down" and other stories, which have been dramatized as "Our Mrs. McChesney," a comedy in which Miss Ethel Barrymore starred during the season of 1916. Miss Hurst, a resident of St. Louis, pursued post-graduate studies at Columbia University. In order to get material for her stories, she made special studies of the shop girl and her environments, and of the stage, and served as saleswoman and as waitress, and finally traveled in the steerage across the Atlantic. Her work has appeared in *The Saturday Evening Post, The Cosmopolitan* and *The Metropolitan Magazines.*

BLANCHE GOODMAN EISENDRATH is a young poetess, whose clever lyrics have been accepted by *The Century, The Outlook, Collier's Weekly, The Delineator, Smart Set, The Jewish Exponent, The Chattanooga Daily Times* and *The American Israelite.* A volume of her poems has been published by the Bloch Publishing Company.

MIRIAM MICHELSON, dramatic critic and special writer for San Francisco and Philadelphia newspapers, graduated from the schools of Caleveras, California. She is a contributor of short stories to leading magazines, and a successful dramatic author. The play, based on her novel "In the Bishop's Carriage," had a long run both in the regular theaters and in stock companies. Among her other works are "The Madigans," "A Yellow Journalist," "Anthony Overman,"

"Michael Thwaiter's Wife," "The Awakening of Zojas," "The Duchess of Suds" and "The Superwoman."

JULIE M. LIPPMAN, of New York, is an author and critic, who began writing at an early age. She is a contributor to *The Century, Harper's, The Atlantic* and other magazines, and is the author of numerous novels and plays, of which the best known is "A Fool and His Money."

ANNETTE KOHN is a frequent contributor of verse and essays to magazines and newspapers. She is a resident of New York, descended from two generations of rabbis, from whom she inherited a deeply religious spirit manifest in all her writings.

MRS. BLANCHE BLUMAUER KAHN, of Portland, Oregon, is a National Director of the Council of Jewish Women. She has served as President of the Oregon Section of the Council of Jewish Women. Mrs. Kahn, who has made a special study of sociology, was twice nominated for School Director of the City of Portland. She is Chairman of the Committee on Education of the Women's Club, and is on the Board of many different civic organizations.

MIRIAM TEICHNER, of Detroit, Michigan, is rapidly winning recognition in the journalistic world. Her poems have been widely copied. Miss Teichner after serving her apprenticeship with the Detroit *Evening News,* was chosen by the New York *Globe* to accompany the Ford Peace Expedition as its representative.

SOPHIA BERGER is the efficient Superintendent of the Young Women's Hebrew Association, of New York City. Miss Berger was born in La Crosse, Wisconsin, took her B. A. degree at the University of Chicago, and

was identified with the Y. W. H. A. of Baltimore, before being called to New York.

BELLE MIELZINER, of Cincinnati, Ohio, is one of the capable young women associated with Jewish institutional work. She took the lead in the Cottage Plan, inaugurated by the Hebrew Sheltering Guardian Society of New York, at Pleasantville. After four years service at Pleasantville, Miss Mielziner accepted the position of Superintendent of the Jewish Foster Home of Cincinnati.

MRS. D. E. LEVY, President of the Norfolk, Virginia, Section of the Council of Jewish Women, and a National Director of the Council, was educated in New York. She is Chairman of the Conference of Philanthropic Organizations, Director of the Anti-Tuberculosis League, and Director of the Social Service Bureau of Norfolk.

MRS. MAX MARGOLIS, a National Director of the Council of Jewish Women, was born in San Francisco. After passing through the Public Schools, she went abroad and studied at the University of Berlin. On her return to America, she pursued graduate studies at the University of Pennsylvania, and at the University of California, which awarded her the B. A. degree. Mrs. Margolis is now a resident of Philadelphia, where she takes an active interest in all communal work. She is a member of the College Club, the Diana League, of the College Alumnae, and of the Jewish Chautauqua.

MRS. HUGO ROSENBERG, honorary Vice-President of the Council of Jewish Women, was born in Pittsburgh. She graduated from Barnard College, making special studies of Civics and Sociology. Mrs. Rosenberg was

Vice-President of the Department of School Patrons of the National Educational Association. She is first Vice-President of the Congress of Women's Clubs of Pittsburgh, and is serving in many local and national organizations in an advisory capacity.

HELEN TROUNSTINE was the principal organizer of the Juvenile Protective Association, of Cincinnati. She is a founder of the Woman's City Club of Cincinnati, and was its first executive secretary.

BELLE MOSES, of Savannah, Georgia, is a contributor to magazines and newspapers. In 1896, Miss Moses won the prize offered by the Chicago *Record-Herald*, for a novel. She is the author of "The Life of Louise Alcott," "The Life of Lewis Carroll," "Charles Dickens and the Girls He Wrote About," and "Helen Ormesly."

JESSICA BLANCHE PEIXOTTO is Assistant Professor of Social Economics at the University of California. She is a graduate of that institution, and received her Ph. D. degree at the Sorbonne in Paris. Miss Peixotto is a member of the Commission of Public Charities of the City of Berkeley, a member of the State Board of Charities and Corrections, and is the author of "The French Revolution and Modern French Socialism."

JENNIE MANNHEIMER is a professional reader and interpreter of Shakespeare and the modern Drama. She is a graduate of the University of Cincinnati, of the Preparatory Department of the Hebrew Union College, and of the Dramatic Department of the College of Music, of Cincinnati, of which she was later oppointed Director. After seven years, she resigned from this position to establish the Cincinnati School of Expression, in association with her sister, Edna Mann-

heimer. Miss Mannheimer has traveled extensively in Palestine, Egypt, Turkey and Europe. Her work is unique in that she gives not only single programs, but also annual series of readings in Cincinnati, New York, Brooklyn, Philadelphia, Baltimore and Chicago. Her programs of Jewish interest, are popular throughout the country.

KATHERINE M. COHEN, who died in 1914, was a sculptor and painter of great ability. She received her training at the Pennsylvania Academy of Fine Arts, the Art Students' League of New York, under St. Gaudens, supplementing this with six years in Paris and six years in Italy. Her principal works are portraits and bas reliefs. Of her decorative works, the best known are Romola, Lorna Doone, Rabbi-ben-Ezra, Priscilla, Maid Marion, The Israelite, and a portrait of Gen. Beaver for the Smith Memorial in Fairmount Park, Philadelphia. Miss Cohen was an honorary member of the American Art Association of Paris, and of the Philadelphia New Century Club.

In drama and music, the talent of the younger generation of Jewish women has maintained the traditions of the past. MADAME BERTHA KALISCH is a gifted actress, whose unusual ability attracted the attention of Wachman, the director of the Imperial Theater of Bucharest, Rumania. After playing in her native country for some time, she came to America, appearing before enthusiastic audiences at the Thalia Theatre, New York, principally in the Yiddish plays of Jacob Gordin. She studied English, and made her debut on the English stage in a dramatic version of "The Kreutzer Sonata," under the direction of Harrison Grey Fiske. Later, she appeared in "Cora," "Marta

of the Lowlands" and "Rachel," returning to the Yiddish stage for the season of 1916.

MADAME ALLA NAZIMOVA came to America with a company of Russian players directed by Paul Orleneff, and won immediate recognition through her striking personality as much as through her vivid dramatic art. On gaining command of the English language, she starred in the Ibsen dramas for several seasons. She has played in "The Comet," "The Marionettes," "Bella Donna," and recently in "War Brides," in a phenomenally successful vaudeville tour.

CLARA LIPMAN, born in Chicago, made her début as an actress with Modjeska and then joined A. M. Palmer's company. With her husband, Louis Mann, the popular character actor, she starred for five years, appearing in "All On Account of Eliza," "The Telephone Girl," "The Red Kloof" and "Master and Pupil." Because of an accident to her arm, she withdrew from the stage, and now devotes her time to play-writing. She is the author of "Julie Bonbon" and "Elevating a Husband," the latter in collaboration with Samuel Shipman.

ALMA GLUCK is a young American prima donna, whose success is noteworthy, because she has gained first rank among singers, without European training. Her beautiful voice and delightful personality have been acclaimed both in Grand Opera and on the concert stage. In 1914, Madame Gluck was accepted as a pupil by Madame Marcella Sembrich, and in 1915 married Efrem Zimbalist, the noted violinist.

FANNIE BLOOMFIELD ZEISLER, the noted pianist, though born in Austrian Silesia, came to America when she was two years old. Her musical talent showed

itself at a very early age. Her musical education was secured principally with Leschetizky at Vienna. She has had successful concert tours in America, Germany, England, Austria and France. She is the wife of Sigmund Zeisler, an eminent Chicago lawyer. Mrs. Zeisler is an honorary member of the Chicago Woman's Club, The North Side Art Club, the Amateur Musical, the Saturday Club of Sacramento, California, and the Philomel Club, of Warren, Pennsylvania.

MABEL RIEGELMAN is a member of the Chicago Grand Opera Company, with which she has sung soprano roles on several tours. She has been well received on the concert platform.

DEBORAH KLEINERT JANOWITZ, a brilliant and witty writer and poetess, frequently collaborated with the late Dr. Gustave Gottheil in writing hymns for the religious service of Temple Emanuel, New York. Her sister, MRS. VICTOR GUINZBURG, of New York, is a sculptor and artist. Mrs. Guinzburg modeled the placque of Horace Greeley for his centenary in 1911, which was reproduced in the volume "The Greeley Centenary," edited by the State Historian of the University of New York.

It is interesting to note that many Jewish women devote themselves now, as they did in earlier times, and even in the Middle Ages, to medical studies, and are rendering service to the community as physicians and trained nurses.

DR. AUGUSTA BRONNER is the Assistant of Dr. J. H. Healy, head of the Psychopathic Institute of the Juvenile Court of Chicago. Dr. Bronner lectures on hygiene and the psychology of the individual, for women's organizations.

Dr. Ruth Bernheim is a graduate of the Laura Memorial Woman's Medical College, of Cincinnati, receiving a gold medal for highest standing in her class. Her first appointment was that of Interne at the State Reformatory, of Massachusetts. In 1904, she was appointed physician for the women and children who came under the care of the United Jewish Charities of Cincinnati. In 1907, she went to Berlin for post-graduate study. On her return to America, she was made Obstetrical Physician of the United Jewish Charities, a position which she still holds. In 1909, she was appointed Assistant to the Obstetrical Staff of the Jewish Hospital of Cincinnati. Dr. Bernheim is a member of the American Medical Association, the Women's Medical Association and the Ohio Medical Association.

Dr. Miriam Schaar Schloessinger received her degree at the Miami Medical College of Cincinnati. She was appointed Interne in the General Hospital, and later, Head of the Bureau of School Hygiene. After her marriage, she removed to Germany and she is now assistant to Professor Deutschmann at the Polyclinic of the Jewish Hospital of Hamburg.

Among the Jewish women who have made Nursing a profession, may be mentioned Ernestine Mielziner, Noemi Deutsch, Malka Segal, Rose Henlein, Bertha Salzer, and Pauline Abrams.

Among those who have been called to the Bar, are Florence Ramer, of San Antonio, the only Jewish woman lawyer in Texas. Emily Bullowa has a large practice in New York, while Cecily Wiener is considered one of the ablest lawyers of Buffalo, New York.

Savilla Alice Elkus, who is Assistant Professor

of Philosophy at Smith College, is one of the few Jewish women to receive a professorial chair in an American University.

But not only in the realm of mind do we find Jewish Women, we find them also in the Athletic field, which augurs well for the younger generation. ELAINE ROSENTHAL, the Western Golf champion, won the Florida State title in the annual tournament at Palm Beach, while on the same day, her mother MRS. BENJAMIN ROSENTHAL won the final of the second division.

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